A. 5. 18

¶ THE NEW found vvorlde, or *Antarctike*, wherein is contained wõderful and strange things,

as well of humaine creatures, *as Beastes, Fishes, Foules, and Serpents*, Trées, Plants, Mines of Golde and Siluer: garnished with many learned aucthorities, trauailed and written in the French tong, by that excellent learned man, master ANDREVVE THEVET.

And now newly translated into Englishe, wherein is reformed the errours of the auncient Cosmographers.

¶ *Imprinted at London, by Henrie Bynneman, for* Thomas Hacket.
And are to be sold at his shop in Poules Church-yard, at the signe of the Key.

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¶ To the right honorable *Sir Henrie Sidney, Knight of the most* Noble order of the Garter, Lorde President of Wales, and Marches of the *same, Lord Deputie Generall of the Queenes Maiesties* Realme of Ireland. Your humble Orator Thomas Hacket wisheth the fauoure of God, long and happy life, encrease of honor, continuall health and felicitie.

NOne are more to be *commended (right Honorable) than those who wer the first inuenters and finders out of Artes and Sciences, wherwith mankind is beautified and adorned, without the which giftes he were but naked, barbarous and brutish, yea and a seruile creature. It was not for nothing that the elders in times past did so muche celebrate the instituters of those things: as* Herodotus *writeth, that the Egiptians before all other men first foũd out the yere by the course of the Planets, and deuided it into .xij. monthes.* Diodorus *aßigned it to the* Thebanes, *the which standeth well with the opinion of* Herodotus, *bicause the* Thebanes *be a nation of Egipt. As* Numa *added to the yere Ianuary and February,* Romulus *ordred Marche, Aprill, and May,* Augustus *an other part, and so* Iulius Cæsar *made vp*

the perfect yere, as Polidorus Vergilius *witnesseth in his boke* De inuentoribus rerum. *But how much praise is to be giuen to such as haue inuented good lawes & statutes for the brideling of the Barbarous and wicked, and for the maintayning and defending of the iust? As we reade that* Isis *ariuing in* Egipt, *brideled that Countrey, and ordained good common wealths. How did the* Scicilians *honor* Ceres, *for that she was the first inuenter of wheat sowing, with other innumerable? Among all other, none in my iudgement is more worthier to be praised, thā the first finders out how to make ships and vessels nauigable for the sea.* Strabo *writeth that* Minos *king of* Crete, *had the first rule of the sea. But* Diodorus *sayth, that* Neptunus *had the Empire of it afore him, for he inuented the feat in rowing of boates, and made a nauie, and was made Admirall of it by his father* Saturnus, *and* Plinie *reporteth that King* Erichthas *deuised boates first, and rowed in them on the Red sea. Some say they were ordained by the Trayans in the narrow seas called* Hellespontus: *some thinke they were inuented in the English sea.* Danus *as some write, was the first that vsed any ship when he sailed out of Egipt into Grece. But for more assurance, what so euer their opinions be, as touching the beginning hereof, (as we rede in the holy scripture)* Noe *was the first inuenter or maker thereof, before the floud. The ingenious industry of man hath brought many things to a notable and good perfection, as well in Cosmography and Nauigation, as in any other arte or science: for no doubt, (as it apereth by this trauaile or worke of Cosmography & such like,) the olde ancient writers, as* Ptholomeus *and others, were deceiued, in that they iudged this Newe found Worlde, or the West part to be vnhabitable. How muche are they to be praised, that for their Countrey sake refuse no imminent perill, leauing the Pleasaunt bedde of Delicacie, and the seate or cradle of Sensualitie, their landes and goodes, their Wiues*

and children, which in dede, are dearest vnto them, to abandō themselues and their swetest liues to the fauoure of the boystrous seas, to the hap of the vnconstante windes, to the chayre of fortune, and finally to a thousande imminent euils, onely to encrease the fame and good renowme of their countrey. Among the which I might rehearse, that this most noble Seignorie and Territorie of England hath of late yeares gotte the fame and renowme, that it hath had in times past, by Nauigation lately attempted by many and sundrie of our countreymen, (God graunte them still to go forwarde and encrease in those and such like enterprises, to Gods glory and the benefite of this common Wealth.) But alas, the greater number of mē are giuen to idelnesse or sensualitie, as if I mighte say nowe: Where are the Tiberians, *the* Metelli, *the* Emili, *the* Marij *and the* Catones? *Among the number of a great many, and in the middest of aboundance and pleasure, we meditate nothing else but onely securitie, almoste abhorring to heare the name of trauell or payne, by which it may be sayde to vs, in a manner, as it was sayde of* Haniball, *after the battell* Trasimenius *or* Cannas, *that his wintering at* Capua *in pleasure and delicacie was more noysom and hurtfull vnto him, than either of the battels before named. We reade after that* Alexander *had vanquished almost the thirde parte of the world, hauing ouerthrowē the mighty King* Porrus *one of the strongest Kings of* India, *with whom (as rehearseth* Plutarche *in the life of* Alexander) *he among all other had moste to doe, hauing also subdued vnto him the mighty King* Darius, *hearing the Philosopher* Anaxagoras, *in a certayne lecture, holding this opinion, that there were Worldes out of number, therewith he burste out sodaynely into weeping, his friendes moued with this sight, demaunded whether any mishap had fallen vnto him mete to weepe for or no, he sayde these wordes: Oh, haue I not good cause to weepe trowe ye, that*

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The Epistle Dedicatorie.

there being worlds innumerable, I am not yet come to be full Lorde of one? of whom I gather the inceasable stomake, glory and renowme, how little he estemed him selfe and his Kingdoms, without the name of victorious and mighty. Among and aboue all (as affirmeth Plutarchus *) he estemed the* Ilias *of* Homer*, bicause in the same was declared the excellent prowes of* Achilles. *Thus (right honorable) we see, the valiant and curagious personages of the world haue brought to passe many excellent enterprises, so that their fame shall neuer dye, atcheued as well by sea as by lande, as this worthy traueller* Andrewe Theuit, *in this his Nauigation of the New found World, which I haue dedicated vnto your honor, as a tokē of my good will, the which after your great & waighty affaires, it may please you to vse, and to pardō this my rash enterprise, wherein I am emboldned to prefer this towards you, as a thing very rare, and of such exquisitie doing, as before this time the like hath not ben heard of, whose annotations therin be such, as no Cosmographers hereto before haue done the like: desiring your honor so to accepte the same, as the good will of him that gaue it. And thus I commit your good Lordship to the tuition of God, who preserue you and all yours in health and eternall felicitie. Amen.*

Your Lordships moste humble.
Thomas Hacket.

¶ An Admonition to the Reader.

I Doubt not gentle Reader, but that the description of this present historie wil make thée to wonder, as wel bicause of the varietie of things that herein thou mayst Reade, as also of many others whiche at the firste wil seme vnto thée rather monstrous than naturall. But after that thou hast soberly wayed & considered the great effects of our mother dame nature, I doe surely beleue ye such admiratiōs shal haue no more place in thée. Also let it not seme to thée strāge the setting forth of many strāge trées, as Palme trées and others, with beasts of the fields and foules of the Ayre, the which are cleane contrarie to the setting forth of our Cosmographers and Anciente writers, who for bicause that they haue not sene the places, and for the smal experience and knowledge that they had, did greatly erre. But if thou herein stands in doubt, then those that haue trauelled thether, and those *Indians* that were brought frō thence, can affirme al things herein contayned to be true. Furthermore if that there be here in this booke any wordes that seme to thée rude or il placed, thou shalt therefore accuse the feuer and death, (ye feuer) which hath so kept or cleaned to the Author since his returne home, that he had no leasure to peruse his booke before that it came to the Printer, being prouoked to deliuer it at the commaundement of the Cardinall of *Sens:* and death which happened to Ambrose de la porte, a good student and well sene in the Frenche tong, who had taken vpō him the whole charge of this present boke. Notwithstanding gentle Readers, our good will herein hath not bene wanting, onely wishing for recompence, that it may be agreable to thée. Farewell.

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In prayse of the Author.

THe farthest scope of heauen and earth also,
The subtile stremes inclosed in the grounde,
The mighty Mines of Metals that doe gro
In lurking vaynes, that hidden are profounde,
The Cristall pearle, the Diamond so fayre,
The floting fish of diuers kindes of hew,
Of diuers soiles, to which thou mayst repayre,
Of other landes that yet to vs be new,
Hath *Theuet* here through trauell his and payne,
Educted forth, to satisfie thy minde,
Who well deserues thy thankefull speech to gayne,
As single eye of iudgement thyne shall finde.
Therefore as craues this his deserued stile,
So of his worke let iudgement thyne procede,
Who of good will this libell did compile,
To further thee, that tooke the same to rede.

IN THEVETVM NOVI ORBIS peragratorem & descriptorem, Io. Auratus, literarum Græcarum Regius professor.

Aere tenus, sed non pedibus, nec nauibus vllis,
Plurimus & terras, mensus & est maria.
Multa tamen non nota maris terræque relicta
His loca, nec certis testificata notis.
At maria & terras pariter vagus iste Theuetus
Et visu, & mensus nauibus & pedibus.
Pignora certa refert longarum hæc scripta viarum,
Ignotique orbis cursor & author adest.
Vix quæ audita alijs, subiecta fidelibus edit
Hic oculis, terra sospes ab Antipodum.
Tantum alijs hic Cosmographis Cosmographus anteit,
Auditu quanto certior est oculus.

Vale in Christo.

¶ To my Lord the Right *reuerend Cardinall of Sens, keper of* the great seales of France: Andrew Theuet wisheth peace and felicitie.

MY good Lorde, being sufficiently enformed, (how greatly) after the moste commendable and no lesse great and paynfull exercise, to the which it pleased the King to employe and bestowe your prudencie (& forecasting witt) you take pleasure not onely to reade, but also to see and taaste, some fayre Historie, the which among so many cares, might recreat your spirite and giue it a delectable libertie of his moste graue and carefull businesse. I haue boldened my selfe to present vnto you this my discourse of a longer farre voyage made into *India America*, otherwise by vs named *Fraunce Antartike*, being partly peopled and partly discouered by our Pilotes, a land which at this day may be called the fourth parte of the vvorlde, not onely by the withdrawings of our orizons, as by the diuersitie of nature of bests, and temperatnesse of the ayre of the countrey. Also for that none heretofore hath sought it out, supposing al Cosmogra-

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phers (yea persuading with themselues) that the world was lymitted in that which the elders to vs had shewed. And although that this worke semeth to me of it selfe to be very litle to be offered before the eyes of your Lordship, notwithstanding, the greatnesse of your name will extol the basenesse of my worke: seing also that I am assured wel of your wonted clemẽcie, vertue, and desire to heare wonderfull things, that easily you will iudge howe that my intention doeth tende to no other ende but onely to make you vnderstand, that I haue no other delyght than to offer vnto you that thing, of the which you may draw and receiue some contentation, and wherein sometimes, you shalbe eased of the great and troublesome affayres which are offered in thys degree and office, that you holde. For there is no mind or spirit be it neuer so constant, but that sometymes is troubled with the quicke dispatch, graue and weighty affaires of a common weale. Therefore it is needefull sometimes to ordayne as the learned Phisition doth to a pacient or sicke body, some chaunge of meates to recreate the appetite of them which by their infirmitie and sicknesse, cannot broke nor taste one kind of meate continually, be it neuer so pleasant.

This therefore is the cause why the ancient Philosophers and others did oftentimes withdrawe themselues from being wrapped in or charged with the publike affayres. As also the great

great Orator *Cicero* witnesseth to haue absented him selfe many tymes from the Senate of *Rome*, (to the great displeasure of the cytizens) for to remayne in his countreyhouse to be delighted in the plesant and Harmonicall melodie of the birdes. Seing then that among oures, as he among the *Romaynes*, for your singular erudition, prudencie, and eloquence, you are as chiefe and principall minister of the triumphant common weale of *Fraunce*: and such a one as describeth *Plato* in his common weale, that is to know, great Lorde, and a louer of vertue and science, therefore it is not without reason to imitate and folow him in this point. Euen so (my good Lorde) as returning all weake and wery of so long a voyage, I was by you first of your grace receiued and welcomed home, which gaue me to vnderstand and know, that you are the singular patron of vertue and of all those, that folowe it also to my iudgement, I thinke I could not direct this my little labour to a better than to you, the which if it please you to receiue so beningly as with a good & affectioned will I do present and direct it, and also to reade and peruse it, you shal find in my opinion wherein to recreate your spirites, and to holde me yours for euer. Although that already for many causes I feele my selfe greatly bound and holdẽ to do most humble and obedient seruice to your lordship: to whom I besech the creator to giue all good lucke and prosperitie.

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¶ A Preface to the Reader.

CONsidering vvith my selfe hovv much the long experiẽce of things, & faithfull obseruation of many countries and nations, also their orders and maner of lyfe, bringeth or causeth perfection to man, although there were no exercise more cōmendable by the which a man may sufficiently decke his spirite with all kinde of Heroicall vertue and science: biside my first & formal Nauigation into the countrey of *Leuant*, in *Grecia*, in *Turkie*, *Egypte*, and *Arabia*, the which in times paste I haue put to light, I haue againe vnder the protection and sauegard of the great gouernor of the vniuersal worlde, seing it hath pleased him to shew me so much fauor being left to the discretion and mercy of one of the most vnconstant Elements, & least assured that is among the rest, with small vesselles of wood so fraile that many times there was more hope of death than of life, for to sayle toward the Pole *Antartike*, the which was neuer discouered nor found out by the elders in times past, as it appereth by the writings of *Ptolomeus* and others, also ours of *Septentrion*, to the Equinoctiall, and therefore it was thought to be vnhabited. And we sayled so long that at the laste we came to *India America*, aboute the Capricorne, a mayn land of good temperatnesse and inhabited, as we will particularly & more at large hereafter declare, the which I haue taken in hande at the in-

stant request of many great personages, of whō the gestes more than Heroical & high enterprises celebrated by the Histories, cause them to lyue for euer in perpetual honor and immortall glory. What hath prouoked the great Poet Homer so vertuously to celebrate in his writings Vlysses, but onely his long peregrination and far trauell that he made in diuerse places, with the experiẽce of many things aswel by sea as by land after the spoyle of *Troye*? What moued Virgill to write so worthily of the *Troyan* Æneas although that he according to the writing of some Historiographers had most trayterously betrayed his natiue countrey in to the hands of his enimies, but onely for that he had vertuously resisted the furie of the raging waues, and other inconueniences of the sea, he had sene & endured many sharpe shoures, and finally he came into *Italie*? Euen so as the soueraigne creator hath made man of twoo substāces the one differing or exceding the other, the one elementary & corruptible, the other celestiall, diuine and immortall. Also he hath put al things in his subiectiō, that is contained vnder the scope or circuite of the Firmament, to the ende that he might know asmuch as to him was necessary for to attaine to the soueraigne gift, leauing him neuerthelesse some difficultie & varietie of exercise. Man then although that he be a creature maruelously accomplished, yet he is neuerthelesse an instrument of vertuous actes, of the which God is the original, so that he may electe such an instrument as pleaseth him for to execute his plesure, be-

 it

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it by sea or by land. But it may so chaunce as it is cōmonly sene come to passe, that some vnder this pretexitie make it a custome to abuse the workemaster by an auarice and an vnsatiable appetite of some particular and temporall appetite, ieoparding themselues vndiscretely & as wickedly, (as Horace in his epistles doeth manyfestly shew) that he is worthy of prayse, that for the beautifiing and eluminating of his spirite, & in the fauor of the common wealth doth willingly offer and put forth him selfe. This rule or meane Socrates the wise Philosopher knew how to practise, and after him Plato his disciple, (bothe the which) not onely contented to haue traueled and made voyages into strange countreys for to attaine to the full perfection & knowledge of Philosophie, but also to declare it openly without hope of any reward or recompense. Did not Cicero send his sonne Marke to *Athens*? partely for to heare Cratippus, and of him to lerne Philosophie, and partly also for to lerne the maners and lyuing of the citisens of *Athens*. Lysander being elected for his magnanimitie & worthinesse gouernor ouer the *Lacedemonians* hath so worthily atcheued so many faire enterprises against Alcibiades, a man prewe and valiant, and Antiochus his Lieutenant on the sea, that what losse or detrimēt so euer did chāce, his heart and manly courage did neuer faile him, but pursued his enimie by sea & by lande, so that in the ende he brought *Athens* to his obedience. Themistocles, not lesse experte in the feate of warre thā in Philosophie, for to shew what a feruēt desire

sire he had to ieoparde his lyfe for the libertie of his countrey, persuaded the *Athenians*, that the siluer that was gathered in the mynes the which they were wonte to distribute to the people, was turned and bestowed to furnishe and make ships and galleys against Xerxes, who for that he had partly distressed him, and almost put to flight, falling to appointment after this happie victorie against the order of an enimie, made him present with three of the beste Cities of his Empire. What hath caused Seleucus Nicanor, the Emperour Augustus Cesar, and many Princes and noble men to beare in their pendens and standarts the Dolphin and the anker, but onely to giue instruction to al their posteritie, that Nauigation is the first and of al others the most vertuous. Here therfore without any long discourse is an example of nauigatiō: as al things the more excellent they are, the more difficile or harde is the way to attaine to them, as after the experience Aristotle witnesseth, speaking of vertue. And that the nauigation is alwaies folowed with peril, as a body is with his shadowe, the which in times past was shewed by Anacharsis the Philosopher, who after he had demaūded of what quantitie or thicknesse were the placks or side of a ship: it was answered, not aboue four fingers: so much (said he) is the lyfe of him from death that sayleth with ships on the water. Now gentle Reader in that I haue alleged so many excellent personages, it is not to compare, much lesse to thinke my selfe equal to them, but I am persuaded that the great power

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power of Alexander hath not letted his successors to attempte yea the very extremitie of fortune. Also the deepe knowledge of Plato did nothing at all feare or abashe Aristotle, but that at his owne pleasure he hath treated of Philosophy. For this intent therefore not to be found ydle and slacke among others, no more than Diogenes was amog the *Athenians*, I haue thought good to set out in writing many notable things that I haue diligently obserued in my Nauigation betwene the South and the Weast, that is to wit, the situation and disposition of places, in what clymat, zone or paralegie it be, aswel of the sea costes, Ilandes, and mayne land, the temperatnesse of the ayre, the forme and maner of liuing of the inhabitants, the forme and propertie of beasts of the earth and of the sea, also of trees and roots with their frutes, mines and precious stones, shewing it liuely and truely as neare as is possible. As touching the reste I wold thinke my selfe happie if that it would please you to accepte and receiue this my little labor with as willing a heart as I doe present it: as for the rest I am assured that it wil be agreable if the Reader thinke well and way in his minde the long and dangerous peregrination that I haue taken in hand, for to see with the eye & to bring to light those things most memoriall that I cold note and gather together, as hereafter shalbe sene.

The first Chapter.

How the Author tooke shipping.

Although that the firmament and all things that are contayned vnder the Moone, euen to the scope of the earth, seme as the veritie is, to haue bene made for man, yet neuerthelesse it is so that dame Nature mother of all things, hath bene, and is alwayes such a one, that she hath preserued and kept hid within, the things that are most precious and excellentest of hir worke, yea she hath remised hir selfe, contrary to things artificiall, the moste expertest workeman that euer was, were it Appelles or Phidias, euen so as in the outwarde shew remayneth the paynting, grauing or decking of the vessel or statue, and within it remayneth altogether rude and vnpollished. But in nature we see the contrary. Let vs first take example by the humayne body. Al the art and excellencie of nature is hidden within: also of al other naturall bodies, the exterior or outwarde parte is nothing in comparison if that of the interior part it taketh not his perfection. The earth sheweth outwardly a sorowful and heauy face, being for the most parte couered with stones, thornes and thistles, or such lyke: but if the husbandman minde to open it with the plough, he shall finde this vertue so excellent, redy to bring him forth abundance, and to recompence him a thousand folde. Also the vertue of the roote & of the plante being without a harde barcke sometimes single & sometimes double, & that part of the frute that is most precious, wherein the vertue to bring forth his lyke, is hid within, as in the surest place or belly of the sayd frute. Euen as the laborer or husbandman ha-

Al things haue bene made for man.

A difference of Art and of Nature.

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uing fylled the earth, receiueth thereby greate profit and aduantage: others not contented onely to sée the waters, would in like case sounde them by the way of this noble Nauigatiō with shippes and vessels, and for bicause that thereby they haue founde & gathered inestimable riches, ỹ which is not without reason, seing al things were made for man, the Nauigation is become by little & little so frequented and folowed of men, that many not continually remaining in vnconstant Ilands, haue in the end aborded the mayne land good and fruitfull, the which before the experiēce was not thought, neither according to the opiniō of our elders. Therefore the principal cause of our Nauigatiō was for that Mounsieur de Villegagnon, knight of *Malta* a very expert gentleman as wel in Nauigation as in other honest & comely affaires, hauing with more deliberation receiued the Kings commaundement, & for that he was sufficiently enformed of my voyage made into the countrey of *Leuant*, and the good & perfect knowledge that I had in Nauigation, did most instantly request me, yea vnder the Authoritie of the King my soueraygne Lorde & Prince, to whom I owe all honor & obedience, charging and commaunding me to assist him in the accomplishing of his enterprise, the which I frely grāted, as wel for the obediēce that I will giue to my natural Prince according to my capacitie, as also for the honestie of the thing, although it was payneful. And therfore the first day of May 1555. after that the sayd Mounsieur de Villegagnon had giuen order for the rigging and trimming of his ships, for munitions & other things of warre, but with much greater difficultie than to an Armie marching on the lād, and to the qualitie of his men of al estats, gentlemē, souldiers, and diuers artificers: to be short, all things being made redy and prepared in as good order as might be, the tyme being

How Nauigation profiteth.

The cause of the Authors Nauigation.

How the Author toke shipping for to sayle to India America.

being come for vs to take shipping, at new *Hauen* a porte town (the cause why it was so named I will shew before passing further) being so named to my iudgement of this worde that signifieth sea or straight, or if you say *Hauen*, ab hauriendis aquis, lying in *Normandie*, whereas forsaking the lande we hoysed sayle, sayling vpon that great sea by good right named *Occean*, bicause of his raging, of this Greke word ωκύς as som iudge, being wholy vnder the power and mercy of the winde and waues. I know well that in times past, according to the superstitious Religion of the Gentiles, many made their Vowes, Prayers, and Sacrifices, to diuers Goddes, according as their necessitie did shewe, then among those that would goe on the water some before hande would caste some péece of money therein as a presente or offering for to cause the Goddes of ỹ sea to be fauorable and to appease their Ire. Others attributing som deuinitie to the windes, thought to appease them by strange ceremonies. As we finde the *Calabrians* to haue done to *Iapix*, a wind so named: likewise the *Thurins* and *Pamphiliens* to certayne others. Also we reade in Æneidos in Virgill, if it be worthy of credence, that notwithstanding the importunate prayer of Iuno to Aeolus King of windes, the miserable *Troyan* remayned on the sea, and the quarrell of the Goddes that did folowe. By this we may euidently knowe the error and abuse, with the which the Antiquitie was blinded, being an erronious and damnable opinion, attributing to one of the least creatures and vnder the power of man, that which appertayneth to the onely Creator, to whome I cannot sufficiently giue prayse in this place for his fauor shewed to vs, in deliuering vs out of such blinded ignoraunce. And for my parte, for that of his onely grace he hath so fauoured our voyage, that

Why it was called new Hauen.

The superstitiō of the elders before they would go on the water.

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giuing vs a good full winde, we haue ſafely and peacea-
bly paſſed the ſtreights, and from thence to the *Canaries*,
Ilands diſtant from the equinoctial.27.degrees, and from
our *France* fiue hundreth leagues or there about. Now for
many reaſons I thought good to begin this my diſcourſe
at our embarkment, and ſhipping, as by a more certaine
and ſure meane, the which being done, I thinke louing
Reader, if that you take pleaſure to reade it, I doute not
but to guide you from point to point, and from place to
place, euen from the beginning vnto the end, as right as
is poſſible, obſeruing the longitude and latitude of coun-
tries. Neuertheleſſe whereas I haue not vſed ſuch forme
and meane, as the thing and your needefull iudgement
doeth deſerue, I beſeech you to hold me excuſed, conſide-
ring that it is very harde for one man alone, without the
fauor and maintenance of ſome Prince or great Lord, for
to ſayle and diſcouer far countries, obſeruing the things
ſingular, nor to execute greate enterpriſes, although ÿ of
him ſelfe he might. And to my remembrance Ariſtotle
agreeth well to this purpoſe, that it is vnpoſſible and very
harde that he ſhould do any thing of great excellencie and
worthy of prayſe, when the meane, that is to ſay riches,
wanteth, knowing that the life of man is ſhorte and ſub-
iect to a thouſand fortunes and aduerſities.

Of the ſtreight auncienctly named Calpe, and now Gibaltary. Cap.ij.

C Paſſing *Spaine* on the lefte hand, with a calme and
fauorable winde, we came ouer againſt *Gibaltar*, not
ſtriking our ſayle, nor caſting anker very nere, for
many cauſes. In ÿ which place we ſtayed certaine dayes.
This ſtreight is on the borders of *Spaine*, deuiding *Europe*
with

with *Africa*, as *Conſtantinople* doeth *Europe* and *Aſia*.
Many thinke this to be the originall of our ſea *Medita-
reum*, as if the great ſea being to full, ſhoulde by this place
poure out vpon the earth, of the which writeth Ariſtotle
in his booke of the World in this maner: the Oceã that
of all ſides doeth compaſſe vs toward the weſt neare to
the columnes or pillers of Hercules, doeth poure out by
the earth into oure ſea as in a porte or hauen by a narow
ſtraight: neare to this ſtraight are two Ilands neare one
to the other, inhabited with ſlaues and others, the which
labor to make ſalte, and therefore there is good trade and
traffike: of theſe Ilandes the one is ſouthwarde and the
greateſt made in maner of a triangle, if that ye beholde it
from far, named by the elders *Ebuſus*, and by the moder-
neſſe *Ieniza*, the other is towarde the north and named
Frumentaria, and for to ſaile thether it is very dangerous,
bicauſe of certayne rockes that are there, with other in-
conueniences. Furthermore there entereth diuerſe naui-
gable Riuers that bringeth greate riches, as one named
Malue, ſeparating *Mauritania* frõ *Ceſarienſia*, another
yet named *Sala*, taking his ſpring in Mountayne Dure,
the which trauelling the Kingdome of *Fes*, diuideth in
forme of this Greke letter Δ and then runneth into this
ſtreight: likewiſe of many others the which at this time I
omit: this much I will ſay by the way, that this ſtraight
paſſeth ouer the coaſt of *Afrike* to the troppike of Cancer,
where as the ſea doeth very little ebbe and flowe, but in
thoſe partes ſo ſone as one draweth neere to this greate
floude *Niger*, 11. degrees from the lyne, the courſe of this
Riuer is not perceiued. In this ſtraight of the ſea *Medi-
tareum*, there be two Moũtaynes of a wonderful height,
one on the coſte or ſide of *Africa*, in tymes paſſe named
Calpe, and now *Gibaltar*, the other *Abyle*, the which both

Ilandes and other ſingularities of Gibaltar.

Ebuſus.

Ieniza.

Frumentaria.

Malue.

Sala.

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Diuers opiniōs of the erection of the pillers of Hercules.

together are called the Colūnes, or pillers of Hercules, for that according to some writers he diuided them in twain that before was but one mountaine named *Briarei*: and there retourning into *Grecia* by this straight finished and ended his labors, esteming and thincking that he coulde passe no further, bicause of the Amplitude and spreading of the sea, which extended euen to his orizon & end of his sight. Others do affirme that the said Hercules for that he woulde leaue a memorial of his happie conquests, caused ther to be erected two columnes or pillers of a meruelous

The maner & custome of noble and valiant men in tymes paste.

height on the cost of *Europe*. For the old & ancient custome hath ben that the Noble & great Lords, did reare & set vp a piller or columne, in that place whereas they did finishe their voyages & high enterprises, or else at their tombes or sepulturs, thereby to shew and manifest their might & famous actes aboue others. As we reade of Alexander which did leaue certaine markes in *Asia* the great, whereas he had bene. For the like cause the like was erected at Rhodes. As much may be said of *Mausolia* numbred amōg the seuen wonders of the world, made & edified by *Artemisia* in the honour & for the loue that she bare to hir husband: the like of the *Pyramides* of *Memphis*, vnder ye which are embalmed the Kings of Egypte. Furthermore at the entrie of the great sea, Iulius Cęsar reared vp a hye piller of white marbell. And for bicause that many haue bene of this name of Hercules, we wil say with Arian ye Historiographer, this Hercules to be he, that the *Tyriens* haue celebrated, for bicause that they haue edified *Tartesse* on the

What Hercules it was of whō are named the columns Tartesse and auncient Citie of Africa.

borders of *Spaine* whereas are the pillers of the which we haue spoken, and there is consecrated to him a temple according to ye maner of the *Phenicians*, with such sacrifices and ceremonies as was vsed in times paste. Also it hath ben named the place of Hercules. This straight at this day is the refuge and succor of theues, pirates and rouers on

the sea, as *Turkes*, *Moores* and *Barbarians*, enimies of our Christian Religion, who lurking and flotting there with their Galleys and barkes, rob and spoyle marchāts that come to trade as well of *Africa* and *Spayne* as of *Fraunce*, *Englande* and other places, and that which is more to be lamented, the captiuitie of diuers Christians whom they vse most cruelly, yea worse than brute beastes in all their affaires, beside the losse of soules in denying their Christendome bicause of their horrible and dreadful torments.

Gibaltar a place of Traficke from Europe to Africa.

Of Africa generally. Chapter.3.

Cap. de canti.

Sayling beyond this straight, for that we had costed the countrey of *Africa* the space of eight dayes, on the left hand euen right to the Cape of *Canti* being distant frō the Equinoctial 33. degrées, we wil write therof generally. *Africa* as Ptolomeus writeth, is one of ye third parts of ye world, or else the fourth, according as certayne writers haue affirmed that haue writen sine, that by nauigatiōs many countries, in times past being vnknowē, haue ben discouered, as *India America* of the which we pretende to write, named as Ioseph witnesseth *Africa* of *Affer*, who as we reade in the Gréeke and Latine Histories, for that he ouercame it, raigned him self & named it after his own name, for before it was called *Libia* as some think of this Gréeke word: λιβ the which signifieth the South winde that there is frequented and familiar, or of *Lybs* that raigned, or else *Africa* hath ben named of this article A, and φgιnn that signifieth colde, and before called *Hisperia*. As touching his lying, it beginneth truely at the Weaste *Atlantike* and endeth in the straight of *Arabia* or at the sea of *Egypte* as Apian witnesseth, as in like case in fewe wordes Aristotle doeth very well write. Others make it to beginne at *Nyll* towardes the North, at

The fourth parte of the world as some writers affirme the opinion of this word Africa.

The situation of Africa.

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the sea *Meditareum*: furthermore *Africa* hath bene called as Iosephus writeth in the Antiquities of *India*, al that is comprehended on the one side from the North sea or *Meditareum*, euen to the West Meridionall, neuertheless seperated in twayne, olde and newe, the new beginneth at the hilles of the Moone, hauing his head at the Cape of good hope in the South sea. 35. degrees aboue the lyne, so that it contayneth of latitude. 25. degrees. As touching the olde, it is diuided in foure prouinces, the first is *Barbaria*, contayning *Mauritania*, *Cyrenia*, and *Cesariensia*, there the people be very blacke. In tymes past this countrey was little inhabited, but nowe much more: also the diuerse kindes of people remayning in this countrey with the diuersitie of maners and of their Religion, the knowledge of which wold haue made both a long voyage and also a large volume. Ptolomeus hath made no mention of the exterior parte towarde the South, for bicause that it was not founde out nor discouered in his tyme. Many haue discribed it more at large, as Plinie, Mela, Strabo, Apian, and others, and therefore I wil not stand therein.

This Religion, as Herodian writeth, is frutefull, and well peopled with people of diuerse sortes and maners of liuing. Also the *Phenicians* in times past came to dwell in *Africa*, as it is sene by that which is writen in the *Phenician* tong in certaine pyllers of stone that as yet are to be sene in the towne of *Tynge*, called at this day *Thamar*, belonging to the King of *Portugal*. As touching their maners euen so as is the temperatnesse of the ayre according to the diuersitie of places, also the people themselues doe cause varietie of temperance, and by folowing of maners for the Simpathie that the soule hath with the body, as Galian sheweth in the booke that he hath write. Likewise we see in *Europia*, in diuers Kingdomes, the varietie of maners and customes, the *Africans* in general are crafty, as the *Syrines* couetous, the *Sicilians* willy, and the *Asians* voluptuous. There is also difference in Religions: some worship after an other maner, some are Mahometistes, other some are Christians after a very strange maner contrary to us. And as for brute beastes, there are diuers kindes. Aristotle saith that the beastes in *Asia* are very cruell, and in *Africa* monstrous. For the scarcetie of water many beastes of diuers kindes are constrayned to assemble where as there is any water to be had, & there oftentimes they couple together, and therby engendereth the diuersitie of strange and monstrous beastes, the which causeth this argument and prouerbe, that *Africa* alwayes bringeth forth some new thing. This prouerbe is commō among the *Romaines*, for that they made thether many vayages, hauing the Dominion of it of a long tyme, as *Scipio Africanus* sayth, they alwaies brought from thence some strange thing, which semed to engender a rebuke or shame to their citie and common weale.

Pillers of stone where as are writings, of the Phenicians.

The maners & Religiō of the Africans.

The cause why there are in Africa so many strange kind of beastes

The fourth Chapter treateth of Africa particularly.

Nowe as concerning that parte of *Africa* the which we haue coasted towards the West, as *Mauritania*, and *Barbaria*, so named bicause of the diuersitie and strange maner of the inhabitantes, it is inhabited with Turkes, Moores, and others borne in the countrey, true it is that in some places it is unhabited, and as desert as wel for the extreme heate that maketh them to goe naked sauing onely their priuie partes, as also for the sterilitie and barennesse of some places being full of Spiders, and for

Barbaria parte of Africa and why it was so called.

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for the quantitie of wild beastes, as Lyons, Tigers, Dragons, Leopards, Panthers, and others unknowen, the which causeth and constrayneth the people of that countrey to go in bandes and companies to their affaires and trades, garnished with bowes and arowes, & with other weapons, for their defense. But if by adventure they be sodainly beset with these wild beasts, being but a smal cõpanie whẽ that they go a fishing or otherwise, they flée to the sea, casting thẽselues in, & so saue thẽselues by swimming, in the which they are wel exercised & accustomed. The others being not so swift in running, or not hauing the knowledge to swym, clyme vp into trées, and by this meane they euitate or eschew the danger of those beastes. We must also note that the people of ẏ countrey dye more by the rauishment of wilde beasts than by natural death: and this is from *Gibaltar* to the Capuerd. They kepe the cursed and damnable lawe of Mahomet, yea more superstitiously than the naturall *Turkes*. Before they make their prayer in their temples, they washe wholy their bodies, thinking thereby they purge their soule as well as the body by this outwarde washing and ceremonie with a corruptible element, and their prayer is made foure times a day, as I haue sene the *Turkes* do at *Constantinople*. In times past when that the *Pagans* had firste receiued this damnable Religion, they were constrayned once in their time to make a voyage to *Mecha*, where as their gentill Prophete is buryed, otherwise they had no hope of the rewards or benefits that to them wer promised, the which things the *Turkes* obserue at this day, and they assemble for to accomplishe this voyage with all kinde of munitions and attilery, as though they would goe a warfar, for feare of the inuasions of the *Arabians* that kepe the mountaines in certaine places. What assemblies I haue

The Religion & ceremonies of the barbariens.

In Mecha the sepulture of Mahomet: the voyage of the Turkes to Mecha.

haue sene being in *Cairea*, with the magnificence and triumphes that there is made. And yet this is more curiously and straitly obserued amõg the *Moores* of *Africa* and other *Mahometists* so blinded and obstinate are they, the which hath giuen me occasion to speake in this place of the *Turkes* and of their voyage afore they take in hand the warre or any thing else of waight or importance. And when that principally the meane is taken from them to make this voyage, they sacrifice some wild or tame beast, as they chaunce to méete, which they call as well in their language as in *Arabike*, *Corban*, which is as much to say as present or offering, the which abuse is not vsed amõg the *Turkes* of *Leuant*, neither in *Constantinople*. They haue certaine Priests that are the greatest deceiuers of ẏ world, they make the common sort beleue & understande, that they know the secrets of God and of their Prophete that speaketh many times to them. Furthermore they vse a strange maner of writing, and do attribute the first vse of writing before all other nations. To the which the *Egyptians* wil neuer accord to whom the most part of those that haue treated of Antiquities, giue the first inuention of writing with the representing by certaine figures the cogitations and thoughtes of the minde. And to this purpose writeth Tacitus in this maner: the *Egyptians* wer the first that represented and manifested the conception of the minde by figures of beastes, grauing vpon stones for the memorial of mẽ, the things that happened and were done in times past. Likewise they say that they are the first inuenters of letters. And this inuention, as it is founde by writing, was brought into *Grecia* by the *Phenicians*, that then ruled on the sea, being reputed to their great glory as the first finders out of that which they had learned of the *Egyptians*.

The Egyptians were the first that inuented writing and letters.

The

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The men in this parte on the coaste of *Europe*, vse to noynte their ioyntes with Oyle, of the which they haue greate plenty, before they take in hand any greate exercise: for al softe and pliable things are not easy to breake, they principallie make warre with the *Spanyardes* on their borders, partly for religion & partly for other causes. It is true that the *Portingals* of late time haue ouercome certaine places in *Barbaria*, and edified townes and Castels, and planted our Religion, specially one faire towne named the holy Crosse, for that they arriued & stayed there the same day, & it is at the foote of a faire mountayn. But within this two yeres the wicked people of the countrey being assembled together, haue throwne downe from the sayde mountayne so many greate stones, that they had pulled out thereof, that in the ende the poore *Portingals* were constrayned to forsake the place, & there is alwayes such enimitie or hatred among them, that they trade and trafficke together their Suger, Oyle, Ryce, Lether and other marchandise by leauing of pledges and hostages. They haue quātitie of good fruts, as Oranges, Lemōds, Citrons, Pomegarneds, the which they eat for wante of better meate, and Ryce in stede of Wheate: also they drinke Oyles, as we do Wine. They liue many yeares, more to my iudgement bicause of the sobrietie they vse, than otherwise.

The holy Crosse a town in Barbarie.

Of the fortunate Ilandes novv called the Canaries. Cap.5.

How the Fortunate Ilandes lye nowe named the Canaries.

LEauing *Barbaria* on the left hande, hauing alwayes the winde fauorable, we knew by our compasse how neere we were to the fortunate Ilandes, lying on the borders of *Mauritania* toward the west, being so named

by

by our elders, bicause of the good tẽperatnesse of the aire, & frutfulnesse of the same. Nowe the first day of September in the foresayde yeare, about sixe of the clocke in the morning, we had sight of one of these Ilands, bicause of the hyght of a great Hill, of the which we wil speke more largely and particularly hereafter. These Ilandes as some do affirme are .x. in number, of which there are three that the Authors make no mention of, for that they are vnhabited, the other seuen, which are named, *Tenerif* the Ile of yron, *Gomeria*, and the great Iland, properly called *Canaria*, are distant from the Equinoctial .27. degrees, the other three, *Forteuenturia*, *Palma*, and *Lencelota*, are .28. degrees, so that by this ye may see, that from the first to the last, is a degree, the which is .17. Leagues and a halfe, reckening from the North to the South, according to the opinion of Pillotes. But without further talke, he that wold finde out by the degrees of the firmament the quantitie of leagues, and stades, that the earth doth contayne, and what proportion there is from league to degree (the which ought to be obserued of him that will write of countreys as a true Cosmographer) let him reade Ptolomeus, the which treateth therof at large in his Cosmographye. Among these Ilands there is none of them, but the greatest that is named *Canaria*, bicause of the multitude of greate Dogs that there are nourished, as Plinie sheweth, and many others after him, that say as yet, that Iuba bare away twayne.

Why they wer named of our elders the Fortunate Ilandes.

The number of these Ilands.

Ca.3.4.5.& 6.

But nowe they are all named the *Canaries* without any distinction, for this onely reason before shewed. But in my opinion I thinke they were named *Canaries*, for the abundance of Canes and wild Reedes that growe on the sea brink: as for the Canes or Reedes ÿ beare Suger, the *Spaniards* haue planted a great many, since the tyme

Why the fortunate Ilandes are now named the Canaries.

that

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that they haue there inhabited, but ther did inhabite bru-
tish & Barbarous men before that there were any Dogs,
the which standeth by good reason, for I knowe well by
experience, that in all the countreis and *Indies* ÿ haue ben
discouered and founde out of late dayes, they had neuer
knowledge of dog or catte, as hereafter shal be shewed.
Yet I knowe well that the *Portingals* haue brought the-
ther some, and kept them for to hunte after wild beastes.
Plinie, therefore speaketh in this maner: the first is called
Ombrion, whereas there is no signe of house nor building.
In the mountaines there is a fountaine, & trees like vnto
that which is named *Ferula*, both blacke and white, out of
the which may be wrong or writhen water. Of the blacke
ones the water is very bitter, & to the contrary the white
ones, the water is pleasant to drinke. The other is called
Iunonia, whereas there is but one onely house builded of
stone, ther is sene another that is next to this, but lesse &
of the sayd name: another that is full of greate Lizardes.
Right ouer against these before shewed, there is another
named the Iland of Snowe, for that it is alwayes couered
with snowe. The next to that is *Canaria*, so called bicause
of the multitud of great dogs ÿ it engendreth, as we haue
before shewed, wherof Iuba King of *Mauritania*, had two,
& in the saide Ile ther are some apperãce of old buildings.
This coũtrey in times past hath ben inhabited with wild
& Barbarous people, not knowing God, but altogether
Idolaters, worshipping ÿ Sũne ÿ Mone & certaine other
planets, as soueraigne deities, of the which they thought
they receiued al their benefits, but in lesse thã .58. yeres, ÿ
Spaniards haue subdued and ouercome them, and slayne
part of them, and the rest they hold and kepe as slaues and
captiues: and they inhabiting there, haue established or set
vp the Christian fayth, so that at this present ther is none
of

Ombrion.

Strange trees.

Iunonia.

The Ile of Snowe.

Canaria.

of the aincient dwellers left, onely a fewe excepted that are
hid in the mountaynes, as in the mountayne of Pych, of
the which we will speake hereafter folowing: True it is
that that place is the refuge of all the banished of *Spaine*,
the which for punishement are sent thither into exile, so
that there is an infinite number also of slaues, the which
serue as well to labor the grounde, as to do other labors.
I do much maruel how the inhabitantes of these Ilands,
and of *Afrike*, for that they are neere neighbors, haue so
differed in language, in colour, Religion and in maners.
Also that many vnder the *Romaine* Empire haue conque-
red and subdued the greatest parte of *Africa*, and neuer
touched these Ilands, as they haue done in the sea *Me-*
ditareum, knowing also that they are very fruitfull, ser-
uing as a victualer to ÿ *Spaniards*, euẽ as *Cicilie* serueth to
the *Romaines* and *Geneuois*. This countrey of it selfe
is good, being so well tilled, it bringeth greate profit, and
the most in Sugers. For within these fewe yeares they
haue planted many Canes that bring forth greate quan-
titie of Sugers maruelous good, not only in these Ilands
but in other places that they hold there. Neuerthelesse it
is not so good in any part as in these Ilãds of *Canaries*. And
the cause why it is there better gathered & desired, is, for
that the Ilãds in the sea *Meditareum* on the cost of greeke
lãd, as *Metelin*, *Rhodes*, & other places bearing good suger,
before the *Turke* had the dominiõ of them, haue ben spoy-
led by negligence or otherwise. And in all the countrey of
Leuant, I haue sene no suger made but in *Egypt*, & ÿ canes
ÿ beare it growe on the brinke of *Nyll*, the which also is
greatly estemed of the people & of the marchants ÿ trade
thether as much & rather more, than *Canarie* Suger. The
elders before vs estemed greately the Suger of *Arabia*,
for that it was maruellous harty and pleasant, specially
for

The inhabitãts of the Canaries conuerted to the Christian faith.

The bountie of the Ilandes named Canaries.

Suger of Canaria.

Suger of Egypt.

Suger of Arabia.

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for medicine, to the which vse they did put it & to little o-
ther. But now adayes voluptuousnesse is so incresed, spe-
cially in our *Europe*, that there cannot be neuer so little a
banket made after our maner of liuing, but that euery
sause must be sugered, and also our meates and drinkes.
The which thing was defended to the *Athenians*, by
their lawes, as a thing that did effeminate the people: the
which the *Lacedemonians* haue folowed by example.

But of a trueth the great Lordes of *Turkie* drinke su-
gered waters, for bicause that wine is defended them by
their lawe. As touching the wine that was inuented by
the greate Phisition Hyppocrates, it was onely permitted
to sicke folke and vnable, but at this day it is so common
with vs, as it is scarce in other countreys. So much haue
we spoken by the way, on the talke of suger, let vs nowe
returne to our mater. As for corne there is sufficient in
these Ilands, also of very good wine, better than the wine
of *Candia*, where as they make Malmesies, as we will de-
clare intreating of the Ilands of *Madera*. Of flesh also
there is sufficient, as wilde and tame goates, birds of all
kindes greate quantitie, Oranges, Citrons, Lemonds,
Pomegranads and other fruites, Palmes, and greate
quantitie of good Hony.

The fruitful-nesse of the Canaries.

There is also about the riuers and floudes little trees
named *Paper*, and in the sayd riuers and floudes there
are fishes named *Silures*, the which Paulus Iouius in his
booke of fishes, thinketh to be Sturgion, of the which the
poore slaues feede on, sweating for trauell & almost breath-
lesse, and oftentymes they feede thereon for wante of
other meate. And thus much I will say by the way, that
they are very hardly intreated of the *Spaniards*, specially
of the *Portingals*, yea worsse than of the *Turkes* or *Ara-
bians*. And I am constrayned to speake thereof, for that I
haue

Smal trees named Paper.

haue sene it my selfe. Among other things, there is founde
an herb against the hils sides commonly called *Orisella*,
the which they gather with greate diligēce for to dye co-
lour. Furthermore they make a kinde of blacke gumme
the which they name *Bre*, of the which there is greate
abundāce in *Tenerif*. They take thornes of yͤ which there
is great quantitie, and breake them, and lay them vp pere
one vpon another like crosses, and vnder eche heape there
is a little hole of no great depth, and then they set fire on
this woode almost at the very top, and then it rendereth
his gumme that falleth into this hole. Others do make it
with lesse labor, for the hole being made, they set fier on yͤ
tree: this gumme bringeth them great profit in their trade
that they make to *Perou*, of the which they vse to calke
ships and other vessels for the sea, putting it to no other
vse. As touching the barke of this tree being somewhat
red, the poore people that dwel on the hils and mountaynes
cut it by long stickes of the length of halfe a fadome, as
greate as our thumbe, and lighting it at one ende it ser-
ueth in steede of a cādel. Also the *Spaniards* vse it after this
manner.

Orisella an herbe.

Bre, blacke gumme and howe it is made.

Of the high mountaines of Pike properly called Pikehill. Cap. 6.

IN one of these Ilands named *Tenerif*, there is a Hil of
so wonderful a highth that the mountaynes of *Arme-
nia*, of *Persia*, *Tartaria*, neither the Hyll *Lybem* in *Syria*,
the mounte *Ida*, *Athos*, nor yet the mounte *Olympus*, so
much celebrat by the Historiographers, ought not to be
cōpared to this Hil, the which containeth in circuite at the
leaste twenty miles, & from the foote to the top 54. miles.
This mōtaine or Hil is named *Pike*, at al times snowy,

The wonderfull hight and circuite of Pikehill.

 misty,

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mysty, and ful of great and cold vapors, and also of snow,
although that it is not easily sene, (to my iudgement) for
bicause that it extendeth to the lower Region of the Aire
the which is very colde, as Philosophers, and Astrono-
mers holde opinion, so that the snow cannot melt, bicause
that in that place the Sunne cannot cast hir beames, and
therefore the superior or upper part remayneth alwayes
colde. This mountayne or Hill is so high, that if the
ayre be cleare, it may be sene fiftie Leagues on the wa-
ter and more, the top and the bottome of this hill though
one be neere or farre of, is made in maner of this Greeke
figure Ω the which signifieth Omega. I haue also sene the
Hill called *Ethna*. 30. Leagues, and on the sea neere to
Cypris, I haue sene a certayne mountayne of *Armenia*,
fiftie Leagues of, though I haue not the eye sight so
good, as Linxius, who from the *Promontorie* of *Lylibie* in
Cicilie, did discerne and see the ships, in the porte of *Car-
thage*. I am sure that some will thinke this strange, estee-
ming that a mans eye coulde in no wise see nor discerne
so far of: but neuerthelesse this is most true in plainnesse,
but not in height. The *Spaniards* haue diuers tymes
assayed to sounde the height of this hyll, and for to doe
it, they haue many tymes sent a certayne number of peo-
ple with mulles, bearing bread, wine & other munitions,
but they neuer returne againe as I haue ben credibly
informed of those that haue dwelled there ten yeres. And
therefore they holde opinion, that in the sayd hill, as wel
on the toppe as on the circuite, there are some reste or
remnant of these wilde *Canarians*, that thither are reti-
red, and keps the sayde hyll, liuing with Rootes, and
with wilde beastes, the which kill and slaye those that
presume to get up the hill, to discouer the toppe thereof.
Also of this Ptolomeus hath had knowledge, saying, that
beyond

The height of the hill Etna.

Ptolomeus hath knowen this hill.

beyond the Columnes or pillers of Hercules. In a certain
Ile there is a hil, of a marvellous and wonderful height,
and therefore towarde the toppe it is allwayes couered
with Snowe: from the sayde hille there falleth greate a-
boundance of water, that watereth all the Ilande, the
which maketh it very fruitfull of Canes, Sugers, and
other thinges. And there is no other water than that
which commeth from that hill, otherwise the countreys
that are under the tropike of Cancer, wold remayne bar-
ren bicause of the excessiue heate. It bringeth forth a-
bundantly great stones like to spunges, & are very light,
so that one as great as a mans heade doth not waigh half
a pounde: it bringeth forth other stoanes like Iron sled-
ges: and foure or fiue Leagues upon the Hill, are founde
other stones, that smell like smoke, and therefore the in-
habitants think that in the hil ther is some smoky Mine.

Strange sorts of stones.

Of the Ile of Iron.
Cap 7.

AMong these Ilandes I thinke good particularly to
describe the Ile of Iron next to *Tenerif*, so named for
bicause that there are founde Mynes of Iron, as the
Ile of Palme, so named bicause of yͤ multitude of Palme
trees, that are there, and so of others. And although that
it be the least of the others, (for his circuite is not aboue
6. Leagues) yet neuerthelesse it is fruitful, for the circuite
that it containeth, as well in canes bearing Suger, as in
beasts, fruits, & fayre gardens, aboue al yͤ rest. It is inha-
bited of the *Spaniards* as wel as yͤ rest. As touching corne,
ther is not sufficiẽt for the dwellers, therfore the greatest
part as yͤ slaues, are cõstrained to nourishe them selues of
milke and cheese, made of goates milke, of yͤ which ther is

The Ile of Iron and why it is so called.

The fruitfulnesse of the Ile of Iron.

 plentie,

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plenty, and therefore they loke fresh, well disposed, and
maruellous wel nourished, for bicause that such nourish-
ment by custome is familiar to their nature, likewise for
that the good temperatnesse of the ayre fauoureth them.
Some half Philosopher or half Phisitiõ (giuing alwayes
honor to thẽ that merit honor) may here demaunde whe-
that they vsing these things, are not grauelly, knowing y
milke, and chéese engender grauel, as may be sene in ma-
ny in our *Europe*. I answere that chéese of it selfe may be
good and bad, grauelly and not grauelly, according to the
quantitie that is taken, and the nature & disposition of the
person. True it is that to vs which being not contented
with one kinde of meate, we take oftentimes euen in an
houre twenty, or thirty kindes of meates and drinkes, it
may be hurtfull, but not to them which vse one kinde on-
ly, yea, and that moderatly.

Milke and Cheese grauelly.

We sée that the *Indians* liue seuen or eight moneths
in the warre with meale made of certayne harde and dry
rootes, in the which some woulde Iudge that there were
no nourishment nor sustenance. The inhabitantes of
Creta & *Cypris*, liue almost with no other thing than milke
the which is better than that of the *Canaries* for that it is
Kowe milke and other Goates milke. Furthermore that
milke is good nourishment, that promptly is conuerted into
bloud, for that it is but bloud whitted in y dug or rother.
Plinie in his seconde boke & .42. Chap. sheweth that Zora-
stes liued xx. yeres in the wildernesse onely with chéese, y
Pamphiliens in the war, had almost no other victuals but
chéese made of Asses, & Camels milke, the which also I
haue sene the *Arabians* do, the which did not onely drinke
milke in steade of water passing the Desert of *Egypt*, but
also gaue it vnto their horses. Also the Ancient *Spaniards*
for the moste parte of the yeare lyued with Ackornes,
as

Diuers nourishmentes of diuers people.

Milke is very good sustenance.

as Strabo sheweth & Posidonius, of the which they made
their bread, and their drinke of certayne rootes, and not
onely the *Spaniards* but many others, as Vergill reciteth
in *Georgicon*: but nowe the season serueth vs to liue more
swéeter and more humaynly. The men in all these Ilands
are more broken to labor and trauel than the *Spaniards* in
Spaine, hauing no lerning but rustically. To cõclude, they
of knowledge that are wel sene in the Nauigation, aswel
Portingals as *Spaniards*, say that this Iland is right vnder
the *Diametrial*, as they haue noted in their carde *Marins*,
limitating all that is from the North to the South as the
Equinoctiall lyne of Weast and East, the which lines are
equall in greatnesse, for euery one cõtaineth .360. degrées,
and euery degrée as before we haue sayde, is seuentene
leagues and a halfe. And euen as the Equinoctial lyne di-
uideth the Sphere in two, and the foure and twenty cly-
mats twelue, in the East, and as much in the Weast, al-
so this *Diametriall* passing by this former Ilande, as the
Equinoctiall by the Iles of S. Omer, cutteth or breaketh
the Paralizes and all the sphere by the half of the North
to the South. Other things I haue not founde in this I-
lande worthy of memorie, sauing that there are greate
quantitie of Scorpions, & more dangerous thã those that
I haue séene in *Turkie*, as I haue knowen by experience.
Also the *Turkes* gather them for to make Oyle, good for
medicine, as the Phisition can very well vse it.

The Ile of Ins. is right vnder the Diametrial line.

The value of euery degree.

Scorpions of Canaries.

Of the Ilandes of Madera. Cap. 8.

We reade not in Authors how that these Ilandes
were discouered, but within these litle yeares
that the *Spaniardes* and *Portingals* haue hazared
and

The Ilandes of Madera not knowẽ of our elders.

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plenty, and therefore they loke fresh, well disposed, and marvellous wel nourished, for bicause that such nourishment by custome is familiar to their nature, likewise for that the good temperatnesse of the ayre favoureth them. Some half Philosopher or half Phisitiõ (giving alwayes honor to thẽ that merit honor) may here demaunde whether that they using these things, are not gravelly, knowing y milke, and chéese engender gravel, as may be sene in many in our *Europe*. I answere that chéese of it selfe may be good and bad, gravelly and not gravelly, according to the quantitie that is taken, and the nature & disposition of the person. True it is that to us which being not contented with one kinde of meate, we take oftentimes even in an houre twenty, or thirty kindes of meates and drinkes, it may be hurtfull, but not to them which use one kinde only, yea, and that moderatly.

Milke and Cheese gravelly.

We sée that the *Indians* live seven or eight moneths in the warre with meale made of certayne harde and dry rootes, in the which some woulde Judge that there were no nourishment nor sustenance. The inhabitantes of *Creta* & *Cypris*, live almost with no other thing than milke the which is better than that of the *Canaries* for that it is Kowe milke and other Goates milke. Furthermore that milke is good nourishment, that promptly is converted into bloud, for that it is but bloud whitted in y dug or udder. Plinie in his seconde boke & .42. Chap. sheweth that Zorastes lived xx. yeres in the wildernesse onely with chéese, y *Pamphiliens* in the war, had almost no other victuals but chéese made of Asses, & Camels milke, the which also I have sene the *Arabians* do, the which did not onely drinke milke in steade of water passing the Desert of *Egypt*, but also gave it unto their horses. Also the Ancient *Spaniards* for the moste parte of the yeare lyved with Ackornes, as

Divers nourishmentes of divers people.

Milke is very good sustenance.

as Strabo sheweth & Posidonius, of the which they made their bread, and their drinke of certayne rootes, and not onely the *Spaniards* but many others, as Vergill reciteth in *Georgicon*: but nowe the season serveth us to live more swéeter and more humaynly. The men in all these Ilands are more broken to labor and travel than the *Spaniards* in *Spaine*, having no lerning but rustically. To cõclude, they of knowledge that are wel sene in the Navigation, aswel *Portingals* as *Spaniards*, say that this Iland is right under the *Diametrial*, as they have noted in their carde *Marins*, limitating all that is from the North to the South as the Equinoctiall lyne of West and East, the which lines are equall in greatnesse, for every one cõtaineth. 360. degrées, and every degrée as before we have sayde, is seventene leagues and a halfe. And even as the Equinoctial lyne divideth the Sphere in two, and the foure and twenty clymats twelve, in the East, and as much in the West, also this *Diametriall* passing by this former Ilande, as the Equinoctiall by the Iles of S. Omer, cutteth or breaketh the Paralizes and all the sphere by the half of the North to the South. Other things I have not founde in this Ilande worthy of memorie, saving that there are greate quantitie of Scorpions, & more dangerous thã those that I have séene in *Turkie*, as I have knowen by experience. Also the *Turkes* gather them for to make Oyle, good for medicine, as the Phisition can very well use it.

The Ile of Ins. is right under the Diametrial line.

The value of every degree.

Scorpions of Canaries.

Of the Ilandes of Madera. Cap. 8.

WE reade not in Authors how that these Ilandes were discovered, but within these little yeares that the *Spaniardes* and *Portingals* have hazared and

The Ilandes of Madera not knowẽ of our elders.

and enterprised many Nauigations towarde the West,
and as we haue sayde before, Ptolomeus had vnderstan-
ding of the Fortunate Ilãds euen to the *Caape verd*. Pli-
nie also maketh mention, ŷ Iuba brought two dogs from
the great *Canaria*, beside many Authors that thereof haue
spoken. Then the *Portingals* were the first that found out
these Ilands, of the which we speake, and named them in
their language *Madera*, the which is as muche to say, as — What Madera signifieth.
Wode, for that it was altogether a Wildernesse full of
wode, and not inhabited. These Ilands lye betwene *Gi-
baltare* and the *Canaries* towardes the West, and in our
Nauigation we coasted them on the right hand, being di-
stant from the Equinoctiall, about.32.degrées, and from
the *Canaries*.63.leagues. Now for to discouer and labour
this Countrey, as a *Portingale* being a master Pilot she-
wed me, they were constrained to set fire in the wode, as
well of the highest as of others. Of the greatest and prin-
cipallest Iland, that is made in maner of a Triangle, as
Δ of the *Greekes*, cõtaining in circuit.14.leagues, or ther-
about. Wherein the fire continued the space of vj.or.vij.
dayes, with suche a vehement heate, that they were con-
strained to saue them selues in their ships, and the others
that had not this meane nor libertie, cast themselues into
the Sea, vntill the smoke of the fire was past. Inconti-
nently after, they began to labor the ground, to plant and
sowe diuers graines: the which profited greatly, bicause
of the good disposition and temperatenesse of the aire. Af-
terwarde, they builded and edified houses and Castles, so
that at this day there is found no place so faire and plea-
sant. Among other things, they haue planted great plen- — Suger of Madera, celebrated aboue others.
tie of Canes, that beare very good suger: with the which
they haue a great trade into other Countreis, and at this

day

day the suger of *Madera* beareth the name. The people
that nowe inhabite *Madera*, are muche more ciuill and
fuller of humanitie, than they of the *Canaries*, and they
trade with others, as humainely as is possible. Their
greatest trade is Suger and Wine, of the which we will
treate héreafter at large. Also they haue Honey, Waxe,
Oranges, Citrons, Lemonds, Pomegranads and Corde-
nians, they make great quantitie of Comfets, the best that — Comfets of Madera.
may be wished for, and they make them in the likenesse
of Men, Women, Lions, Birdes, and Fishes, the which
is a faire thing to sée, and muche better to taste. Also they
conserue many fruits, the which by this meanes do kepe,
and they are caried into straunge Countreis, to the com-
fort and recreation of euery one. This Countrey is very
good, faire, and fruitfull, aswell of his natural disposition, — The fruitfulnesse of the Ilands of Madera.
bicause of the faire hills decked with woodes and strange
fruits, the which we haue not in these parties: as also of
fountaines and liuely springs, with the which the fieldes
and medowes are watered, being garnished with herbes
and floures sufficiently, and wilde beastes of all sortes. A-
mong the Trées that are there, there are many that caste
gumme, the which they haue learned with the time, to — Gumme.
put to necessary vses. There is also séene a kind of *Gaiac*,
but for that it is not found so good as the *Gaiac* that is at — A kinde of Gaiac.
the *Antilles*, they set nought thereby: it may also be, that
they know not the manner how to vse it. There are also
certaine Trées, that at certaine times of the yeare, ca-
steth good Gumme, the which they call Dragons bloude,
and for to get it out, they pearse the trée foote, opening it — Dragons blud.
wide and déepe. This trée beareth a yellow fruit, as great
as a Cherrie, the which is very good to refreshe one, whe-
ther he haue the Ague or otherwise.

This

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Dioscoridus Cinaber.

This kinde of gumme is not vnlike to *Cynaber*, of which writeth Dioscoridus, saying, as for *Cynaber* sayth he, is brought from *Africa*, and is solde deare, so that there is not ynough to satisfie paynters: it is redde, and therefore some iudge it to be Dragons bloude, and so hath Plinie thought it in his booke the .33. of his naturall Historie the seuenth Chapter, of the which as well *Cynaber* as Dragons bloude is not at this day founde among vs so naturall, as the elders haue described, but the one & the other is artificiall: therefore knowing what the elders haue iudged it, and that which I haue knowen of this gumme, I woulde esteme it to be altogether like to *Cynaber* and Dragons bloude, hauing a softe and a cold vertue. I wil not here forget among these, so singular fruites as great Lemonds, Oranges, Citrons, and abundance of swete Pomegranads, winish, swéete and sowre, little and great, the ryne or péele of which serue to tanne and harden the skins, for that they are very suppell. And I thinke that they haue learned this of Plinie, for he treateth therof in his 19. booke and thirtenth Chapter of his Historie. To be short, these Ilãds so fruitful & wel disposed, do excel in delicatnesse those of *Greece*, were it Chios that Empedocleus hath so much extolled, and Rhodes, Apollonius and many others.

Of the Wine of Madera. Cap. 9.

We haue here shewed howe much the lande of *Madera* is fruitfull and well disposed, to beare many kinds of good fruite: nowe we must speake of the Wine of *Madera*, the which is aboue all fruites, for the vse and necessitie of our humayne life. I cannot tel whether

whether it meriteth the first degrée, at the least I am assu-
red it meriteth the seconde in excellencie and perfection.
The Wine & Suger bicause of an affinitie in temperat-
nesse that they haue together, require a like disposition as
doeth the ayre and the lande. And euen as our Ilandes
of *Madera* doe bring forth greate quantitie of very
good Suger, so doe they in lyke maner bring forth good
Wine from what partes so euer the plantes are come.
The *Spaniards* haue affirmed that they wer not brought
from *Leuant* nor from *Candia*, and yet the Wine is as
good and better. The which then ought not to be attribu-
ted to any other thing, but onely to the grounde. I know
well that *Cyrus* King of the *Medians* and *Assirians*, be-
fore that he had conquered *Egypte*, made to be planted a
great number of plãts that he caused to be brought from
Siria, that since brought forth good Wine, but yet they
passed not these of *Madera*. And as for the Wine of *Can-*
dia, though they are very excellent, so that in times paste
they haue bene greatly estemed in the *Romaine* bankets,
the which haue bene more celebrated than the Wines of
Chios, *Metheglyn*, and of *Promentorie of Arheasia*, which
for his excellencie and pleasantnesse hath bene called
Wine for the Gods. But at this day the Wines of *Ma-*
dera, and of the Ile of *Palme* one of the *Canaries*, hath got
the reputation, whereas there groweth white, red & claret
with the which they doe trade into *Spaine* and from thẽce
into other countreys. The most excellentest is sold at the
place where it is made, for nine or ten Ducats the Pype.
From the which countrie being transported into other
places, it is very hot and burning, and rather poyson to
men, than nourishmẽt, if it be not taken with discretion.
Plato estemed Wine to be a very good nourisher, and
very familiar to our bodies, stirring vp or prouoking the

Wine and Suger of Madera.

Wine of Cãdia

Wine of the Ile of Palme.

 spirites

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The profit of Wine being moderatly taken.

spirites to vertue and honestie, alwayes provided that it be moderatly taken. Also Plinie saith, that Wine is a soverayne medicine. The which being well knowen of the *Persians*, estemed their greate enterprises after that they had dronke Wine (moderatly) to be more worthy than those that were done fasting, that is to wit, being taken in sufficient quantitie according to the complexiō of mē. We haue here shewed, that onely the quantitie or superfluitie of meates and drinkes hurteth: therefore to my iudgement this Wine is better the second and third yere than the firste, when it hath the heate of the Sunne, the which heate within time consumeth and vadeth, so that then there remayneth but the naturall heate: for being transported from one place to another, the burning heate extinguisheth. Moreouer in these Ilandes of *Madera*, the trées, herbes, and fruites growe so rancke and thick, that they are constrayned to cutte and to burne a greate parte thereof. In stede of which they plante canes of Suger that profit very much, bringing their Suger in, in. 6. monthes, and those that they plante in Ianuarie, are cut in Iune, from one moneth to another, and so according as they are planted, the which letteth that the heat of the Sunne doth not hurte them. Here I haue briefly shewed that which I could obserue, as touching the secretes of the Iles of *Madera*.

Of the Promentarie Verd, and of his Ilandes. Cap. 10.

A Promentary is, that which we cal a Cape.

THE elders haue called or named a *Promentarie*, a point of a lande that lieth out long in the sea, the which may be séene a farre of, and that this day it is called with vs a *Caape*, as a thing eminent aboue others, as

as the heade is aboue the rest of the body: also some will write Promontorium à Prominendo, the which to my iudgemēt is best. This *Caape* or *Promentarie* of the which we minde to speake, lyeth on the coast of *Africa*, betwene *Barbaria*, and *Guinny*, in the realme of *Senega*, distāt from the Equinoctiall. 15. degrées, being in times paste named Ialout, by the inhabitants, and since *Caape verd*, by those that haue sayled thither & discouered it, being so named bicause of the multitude of trées bothe small and greate, that are gréene at all tymes of the yere, euen as the white *Caape* is so called, bicause it is full of white sandes, being as white as Snowe, without any appearance of Herbes or trées, distant from the *Canaries*. 70. Leagues: and there is founde a goulfe of the Sea, called by the people of the countrey *Dargin*, of the name of a little Ilande, néere to the mayne lande. Ptolomeus hath named this *Caape verd* the *Promentorie* of *Ethiopia*, of the which he onely had knowledge without passinge further, the which I iudge for my parte, to be well termed of him, for this countrey extendeth of a greate length, and therefore many haue sayde, that *Ethiopia* is diuided in *Asia*, and in *Africa*. Among the which *Gemaphrisius* saith, that the mountains of *Ethiopia*, did occupie the greatest parte of *Afrike*, extending to ý brinkes or borders of ý west *Occidental*, toward the South, euen to the floud or riuer *Nigritis*. This *Caape* is very fayre and greate lying farre into the sea, edified on two fayre mountaynes. All this countrey is inhabited with rude & vnciuil people, not so rude or wild as they of the *Indies*, very black as they of *Barbarie*, ye must also note that frō *Gibaltar*, to Prestre Iohns land, *Calicute*, cōtaining more thā. 3000. leagues, the people is al blacke. Also I haue sene in *Ierusalem* thrée Bishops on the parte of Prester Iohn, that came thither to visite the holy Sepulcher,

Ialout now called Caape verd, & why it was so named.

Dargin a gowlf.

Promentarie of Ethiopia.

pulcher, that were much more blacker than those of *Barbary*, and not without occasion, for it is not to be thought that generally those of *Africa* are a like blacke or like in maners and conditions, considering the varietie and difference of Regions, that are some more hotter than others. Those of *Arabia*, and of *Egypt*, are betwene blacke and white, others browne coloured whom we call white Mores, others are cleane blacke: the moste parte goe all naked, as the *Indians*, acknowledging a King, whõ they name in their language *Mahouat*: yet some of them as well men as women, hyde their priuie parts with beasts skins. Some among the others weare shirtes, & gownes of course hairy cloth, the which they receiue in trading with the *Portingals*. The people are familiar inough towardes strangers. Before that they take their sustenance they washe their bodies and members, but in another thing they doe greatly erre, for they ordaine their meates very vnclenly, also they eate stinking and rotten flesh, & fish: the fish bicause of his moistnesse putrifieth, and the fleshe for that it is tender and moyst, is quickly changed, bicause of the vehemẽt heat, as we see here in Sommer. For moystnesse is signe of putrifaction, and the heate is as a cause efficient. Their houses & lodgings are alike, all rounde in maner of our doue houses, couered with reedes and Rushes, of the which also they vse to lye on, in steade of beds for to slepe and take their rest. As touching their Religiõ, they hold diuers kinds of opinions strange inough, and contrarie to the true Religion. Some worship Idols, others *Mahomet*, chiefely in the realme of *Camber*: some thinke, that there is one God, the Author of all things, with other opinions not vnlike to the *Turkes*. There are some amõg them that liue more hardly than the others, having hanged at their necke a little

bore

bore closely shut and glewed with gumme) like to a little chest, ful of certain letters or wrytings, for to make their inuocations and prayers, the which customably they vse certaine dayes without ceassing, hauing an opinion that whilest they haue it about them, they be out of daunger. As for Matrimonie, they ioyne together one with another by certaine promisses and agreementes without any other Ceremonie. This Nation passeth the time in pleasure, louing daunsing, the which they exercise at euening in the Moone shine: in their daunsing they turn their face as by some manner of reuerence and worship, the which a very friend of mine hathe shewed me of a truthe, who dwelled there a certaine time. Here adiacent are the *Barbazins* and *Serrets*, with the which those of whome we haue spoken make continuall warre, although that they be like, (only excepting) that ẏ *Barbazins* are more wilde, brutishe, cruel, and hardy. The *Serrets* are vacabonds and despearsed, euen as the *Arabians* by the deserts, pilfering all that they may come by, without law, & without King, sauing only that they beare a certaine honoure to him among them, that hath done some prowesse or valiant acte in the warre. And this they alleage for reason, that if they wer subiect vnder the obedience of a King, he might take their children, and vse them as slaues, as doth the King of *Senega*. They fight for the most part on the water in little boates made of the barke of a tree, of foure fadome long, the which they name in their language *Almadies*. Their weapons are bowes and sharpe poynted arrowes enuenomed, so that he is vncurable that therewith is stricken. Furthermore, they vse staues of Canes, garnished at the end with some beastes teethe in steade of iron, with the which they can well helpe them selues. When they take their ennimies in the warre, they keepe them to sell to

Barbazins and Serretsa people of Affrica.

Almadies.

straun-

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to straungers, for to get other Marchandise, (for there is no use of money) they doe not kill them and eate them, as the *Canibals* doe and they of *Breßill*. I will not leaue out, ÿ ioyning to this Countrey, there is a faire riuer or floud named *Nigritis*, and since named *Senega*, the which is of the same nature as is *Nylle*, from whence it procéedeth as many doe affirme, the which passeth by hie *Lybia*, and the kingdome of *Orgunea*, running through the midst of that Countrey, watering it as *Nylle* doeth *Egipt*. And for this cause it was named *Senega*. The *Spanyardes* many times haue assayed by this riuer, to enter into the Countrey for to subdue them, and sometimes they haue entred well foure score leagues: but for that they could not at no time addulciate nor appease the inhabitauntes, being straunge and stoute, for auoiding of further inconueniences that might happen and fal, they departed home agein. The trade of these brutishe men, is Oxen and Goates, specially their skins, and they haue so great abundance, that for a hundreth waight of yron, you may haue a couple of Oxen of the best. The *Portingals* make their vaunt that they were the first, ÿ haue caried to this *Caape verd*, Goates, Cowes and Bulles, the which haue since so multiplied: also that they haue caried thither diuers Plantes and Séedes, as of Rice, Citrons & Orenges. As touching *Nyll*, it groweth in the Countrey plentifully. Neare to this *Caape verde*, next to the maine land, there are thrée litle Ilandes, others than those that we call Ilandes of *Caape verd*, of the which we wil speake héereafter, being fair inough, bicause of ÿ faire trées that they bring forth, neuerthelesse they are not inhabited. They that dwell there neare, goe thither to fishe, from whence they bring suche a multitude of Fishe, that they vse it in steade of bread, being once dried, and beatē to dust. In one of these Ilands

Nigritis nowe called Senega.

Iland neare to Caape verde, not inhabited.

Ilands is found a Trée, the which beareth leaues like to our Figge trées: the fruite is a two foote long or there about, and great in proportion like to Cowcombers of the Isle of *Cypres*. Some eate of this fruit, as we doe Myllions or Pompons, and within this fruit, there is a graine of the greatnesse of a Beane, wherewith some of them féede their Apes and Munkeys: others make collers to put about their necks, for it is very faire when it is dried and seasoned.

A straunge tree.

Of the Wine of Palme trees. Cap. 11.

HAuing written as muche as is possible, that which merited writing of the *Promentary verde*, being héere before declared. I am nowe minded particularly to treate, séeing it cōmeth to purpose of Palme trées, and of the Wine and Beuerage, that these blacke brutishe men haue learned to make: the which in their language they cal *Mignoll*. We sée how muche God the father and creator of all things, giueth meanes and wayes for the comfort of our life, in suche sorte that if one way faileth, he sheweth vs another. And although that in that Countrey the wine is not so good as in other places: and parauenture for that they haue not bene planted, or so diligently looked too, as it is in many places of *Europe*, neuerthelesse they haue by Diuine prouidence recouered by Arte and some diligēce, that which otherwise to them was denied. Now this Palme is a trée maruellous faire & wel accomplished, be it in heighth in perpetuall gréennesse or otherwise, (of ÿ which) there are diuers kinds, & that grow in diuers places. In *Europe* aswell as in *Italy*, these Palmes growe abundantly, chiefly in *Sicily*, but they are barren: in

Diuers kindes of Palmes.

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in some of the borders of *Spaine*, they beare fruite wrelshed and sowre, not to eate. In *Affrica* they are sweete, and also in *Egipt*, in *Cypris*, in *Creta*, and also in *Arabia*. Likewise in *Iuda*: the wine that therof is made, is excellent, but it hurteth the braine. Of this tree there is male and female, the male beareth his floure at the braunche, the female buddeth without floure. And it is a maruellous thing, and worthy of memory of that which Plinie and many others doe resite, that in the Forest of Palme trees that naturally grow out of the earthe, if that the males be cut, the females become baren without bearing any more fruit, as widowes that want their husbandes. This tree requireth a hot Countrey, a sandy ground, and brackishe or salt, otherwise they salte the roote before they plant it. As touching the fruit, it beareth meat outwards, the which groweth first, and within, a nut with a shel, the which is the graine and seede of the tree, as we see Appels in our Countrey: and also there groweth little ones among these, without nut, growing al on a braunch. Furthermore, this tree being dead, reuiueth and springeth againe of it self, of ye which it seemeth ye bird Phoenix hath taken his name, the which in Greeke signifieth Palme, for that he reuiueth againe of him self, without any other meane. And yet more this tree so muche celebrated, hath caused this Prouerbe and argument, that is to cary the Palme, asmuch to say, as the triumph and victory, or for that in times past they used a crowne of Palme in their victories, as a thing that is alwayes greene. And yet euery play or game hath his tree, as the Bay tree, the Mirrhe tree, and the Oliue tree, or for that this tree, as some say, was first consecrated to Phoebus before the Laurell or Bay, the which of antiquitie hath represented the signe of victorie. And the reason thereof reciteth Aulus Gelius

Plinie.lib.13. cap.4.

Phoenix a bird, and why she is so named.

Prouerbe.

when he saith, that this tree hath a certayne propertie, that happeneth to worthy and vertuous men, that is, that the Palme tree neuer boweth nor bendeth, but to the contrarie, the more that it is laden the more as by a manner of resistance it redresseth and beareth upwardes, the which Aristotle confirmeth in his Problemes, also Plutarche, Plinie, and Theophrastus, the which seme to agree with the saying of Virgill.

Shrinke not at all though fortune at thee frowne,
But valiantly resist and beat hir downe.

Now to our purpose, in the which as wel for ye disposition of the ayre which is very hot being in the zone Torida distant 15. degrees from the Equinoctial lyne, as for the good nature of the earth, there groweth abundance of Palme trees, from the which they draw a kind of Juice for their store and ordinary drinke: the tree being opened with a certayne instrument a foote or twaine from the grounde, there proceedeth a Licor, that they receiue in an earthen vessell, and kepe it in other vessels for their use. And for to kepe it from corruption they salt it a little, as we doe veriuice in our countrey, so that the salt consumeth or taketh away the taast of the tree. As touching the colour & strength, it is like to the white Wines of *Anion*, the taaste is very good. This likor is very good for to refresh and quenche their thirst, to the which they are subiect because of the extreme heate.

The fruit of these Palmes are little Daates sharp and sower, so that they are not toothsome to eate, neverthelesse the Juices of the tree is very plesant to drinke. And among them they esteme it as we doe good wines. The *Egyptians* in tymes past before they did embalme the dead bodyes hauing prepared them according to their custome, for to kepe them from putrefieng, did washe them three

The property of the Palme.

Lib.7.
Lib.8.
Lib.16.
Chapt. 4 &
Lib.5. of plantes.

The manner how to make Wine of Palmes.

The property of the Wine of Palme trees.

or foure tymes with this licor, and then anoynted them with myrrh and Cynamon. This drinke is used in many countries of *Ethiopia*, for want of better Wine. In like maner certayne *Moores* make a kinde of drinke with the fruite of an other tree, but it is as soure as veriuyce before they be ripe: for to be short, I wil leve many & divers fruites and rotes the which the inhabitants use for their sustenance, that they have taken onely by experience, so that they knowe how to use them in their sicknesse. For, even as they eschewe voluptuousnesse, and superfluitie, the which among us are very familiar, so also they are more harder and stronger for to endure outward iniuries, be they never so greate. And to the contrary, we, for that we are over delicate and dayntie, are hurte with a small thing.

Another kinde of drinke.

Of the River of Senega. Cap.12.

Although that I am not minded in this my discourse as a true Geographer to set out the Countreys, Townes, Cities, Floudes, Goulfes, Mountaynes, Distances, Situatiōs, and other things appertaining to Geography, yet neverthelesse it semeth not contrarie, to write and set forth at large the moste notablest places when it commeth to purpose: as the things that I have sene for pleasure and contentation of my mind, that the reader might thereby receive some pleasure and profit. Now this floude so famous among other things, of the which the countrey and Kingdome that it watereth hath bene named *Senega*, as our sea *Meditarium*, hath or requireth divers names according to the diversitie of countreys

The Kingdome of Senega.

treys where it passeth, and in *Libia*, comming to the *Caape verd*, of the which we have spoken here before, from the which to the ryver, the countrey is very plaine, sandie and barren, for the which cause there are not so many devouring beastes, as in other places. This floude or River is the firste and moste celebrated of the lande towarde the Weaste side, separating or deviding the drie and barren countrie from the fruitfull, and it extendeth even to the high *Libia*, and to many other countreys and Kingdomes that it watereth. It containeth in bredth about a league, the which is very little in the respect of many rivers that are in *America*, of the which we will treate hereafter more at large. Before that it entereth into the Weaste, it devideth, and entereth in by two mouthes or openings being separated the one from the other about half a league, the which are of an indifferent depth, so that smal ships may be brought in. Some in the olde time as Solon in his boke named Pollycistor, Iulius Cæsar and others, have written that the great floude of *Nill*, passing all over *Egypt*, hath the like spring or Original as *Senega*, & procedeth out of the same mountaines, the which semeth not true. For the originall of *Nill*, is far beyonde the *Equator*, for it commeth from the high hills of *Bede*, otherwise named of the Auncient Geographers, hills of the Mone, the which separateth the olde and newe *Africa*, as the hills *Pyrannes*, devide *Fraunce* from *Spaine*. And these hills are in *Cerenaique*, the which is beyond the lyne. 15. degrees. The source or spring of *Senega*, of the which we speake, procedeth from two hills or mountaynes, the one named *Mandro*, and the other *Thala*, being distant from the hills of *Bede*, more than a 1000. leagues. And by this may be sene how greately many have erred for ÿ they have not sought out things, as we

The opinion of some of our elders upon the originall of Nill and of Senega

Hills of the Moone and of there lying.

The originall of Senega.

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we haue none of late dayes. As for the hills of the Mone, they lye in the lower *Ethiopia*, & those from whence commeth *Senega* into *Libia*, of the which, the chiefest hills are Vsergate, from whence proceedeth the Riuer of *Darda*, the mounte *Mandro*, being more spokē of than the others, for bicause that all the riuers that runne from *Salata*, to *Maßa*, being distant the one from the other about seuenty leagues, take their originall out of this hill. Furthermore, the mounte *Gyrgila*, from whence their falleth a riuer named *Sympho*, and of *Hagapole*, commeth the floude *Subo*, being full of good fish and Cocodrils hurtful to their neighbors. True it is that Ptolomeus, hauing treated of many countryes and strange Nacions, hath sayde that which semed hym good, chiefely of *Africa* and *Ethiopia*. And among all the Auncient writers, I finde none that hath had so perfit knowledge to my minde as he, when he speaketh of the *Promentarie of Phraso*, hauing fiftene degrées of latitude, & that is the farthest lād of the which he hath had knowledge, as alsodescribeth *Glarean*, in the end of the descriptiō of *Africa*. In his tīme the inferior worlde hath bene discribed, neuerthelesse he hath not wholy spoken thereof, for that he knewe not a greate parte of the land *Meridionall*, which in our time hath ben since discouered. And many things haue ben added to the writings of Ptolome, that may be sene in the generall table that is properly of him. Therefore the simple reader hauing not greatly turned in the Cosmography, nor had experience of things, shal note that al the inferior worlde is deuided by the elders in thrée partes vnequal, that is to wit *Asia*, *Europa*, and *Africa*, of the which some haue writen the truth, other that which semed them good, without making any mention of the west *Indies*, that at this day make the fourth parte of the world, discouered of late yeres, as also hath

Hills of Libia.

None in times past hath had perfit knowledge of Africa in generall.

hath bene the most greatest part of the Easte *Indies Calicut* and others. As touching those of the Weaste, as *Fraunce Antarike*, *Peru*, *Mexica*, they are now commonly called the Newe Worlde, yea to the. 52. degrée and a halfe of the lyne, where as is the straight of *Magello*, and many other prouinces on the North side, and of the South on the coast of *Leuant*, & to the lower tropicke of Capricorne in the Weast *Meridionall*, and the North lande, of the which Arian, Plinie, and others Historiographers, haue made no mention that they haue ben discouered in their tyme. Some haue made mention of certayne Ilandes that were founde out or discouered by the *Carthaginians*, but I iudge thē to be the Ilandes *Hisperides* or fortunate. Plato also sayth that in tymes past there was in the sea *Atlantike* or Weast, a great mayne lande or countrey, and that there was in like case an Iland named *Atlantike* more greater than *Africa* or *Asia* together (the which) was swallowed vp with an earthquake, the which I thinke rather to be a fable than otherwise, for if it had ben true, others beside him would haue written thereof, knowing that the lande of which the elders haue had knowledge, deuideth in this maner. First of the Easte parte it is next vnto the vnknowen land, the which is next to the great *Asia*, and to the Easte *Indies* on the South side: they haue had knowledge of a few, that is to wit, *Ethiopia Meridionall*, named *Agisimbra* or the North side of the Ilandes of *Englande*, *Scotlande*, *Ireland*, and the hills *Hiperbores*, which are the Further partes of lande Northwarde as some do say. Now to retourne to *Senega*, on the one and on the other side of the floude, euen as the grounde is diuers and differing, so are the inhabitantes thereof: on the one side the people are very blacke, of great stature and strong of body, neuerthelesse the countrey flou-

The newe worlde.

The Iles Hisperides discouered by the Carthaginians in times paste.

The Ile Atlantike in the time of Plato.

The diuisitie of the countrey & the inhabitants maners in Senega.

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flourisheth wt fayre trees bearing fruit, on the other side you shal see al contrary, the mē of the colour of Asshes, & of little stature. As touching the people of the countrey of *Senega*, I can say no other thing than of those of *Caape verd*, but that they are rather worse, for that the Christians dare not so easily descende a lande for to trade or to haue refreshing, as in other places, vnlesse they wil be killed or taken for captiues, and so to be made slaues. All things among them are wilde and contemptible sauing onely peace, the which they doe somewhat esteme one towarde another. In like case reste, with some exercise, sometimes in laboring the grounde for to saue Ryce: as for corne and Wine there is none, as touching corne it cannot prosper nor come vp as in other countreys for that there falleth very little and seldome rayne, which is the cause that the seedes cannot bud out nor floure bicause of the extreme heate and drieth. So sone as they see their grounde watered or dewed, they begin to sowe, and after they haue sowed within three monethes the fruite is ripe redy to be cut. Their drinke is the Juice of Palme trees and water. Among the trees of this countrey there are founde some of the greatnesse of our Oke trees, the which beareth fruite as great as dates: with the nut they make Oyle that hath meruelous properties. The firste is that it holdeth water in yellowe collour like safferne, with ÿ which they dye or collour their little boulles, that they drinke in, also there hattes that are made of the strawe of rice. Furthermore this Oyle hath a smell like to Marche violets, and a sauor or taast like Olyue Oyle, therefore many eat of it with their Fish, Ryce, and other meates that they eate. Thus much thought I good to speake of this ryuer and countrey of *Senega*, the which extendeth from the coast of *Leuant*, to the land of *Thuensar*, and from the South parte of the Realme *Cambra*, from the ponent, to the Weaste sea, keping allwayes our course, certayne dayes after we began to enter into the countrey of *Ethiopia*, in that parte that is named the Kingdome of *Noby*, which is of a greate circuite, with many Kingdomes and prouinces, of the which we will hereafter speake.

A fruitfull tree and Oyle of diuers properties.

Of the Ilands Hisperides, othervvise named Caape verd. Cap. 13.

After that we had lefte our *Promentary* on the lefte hande, for to kepe our course as right as it was possible, making the Southwest a quarter of South almost a whole day, but about ten or eleuen of the clocke the winde came contrary, the which cast vs on the right hande towardes certayne Ilandes the which are called by our carde *Marins*, Ilandes of *Caape verd*, the which are distant from the *Canaries*, about two hundreth leagues, and from the *Promentarie* sixtie leagues by sea, and a hundreth leagues from *Budomell*, in *Affrica*, following the coste of *Ginnie* towarde the pole *Antartike*. These Ilandes are ten in number, of the which there are two wel peopled with *Portingals*, that firste discouered them & brought them to their obedience, one of them which they haue named S. Iames Iland, is better peopled than the rest, also thither is made greate trading by the *Moores* as well of those that inhabite the mayne lande, as of the others that sayle to the *Indies* in *Ginnie*, and of *Manycongra*, in the countrey of *Ethiopia*. This Ilande is distat from the Equinoctiall lyne, fiftene degrees: an other like

The lying of the Ilandes of Caape verd.

The Ile of S. Iames.

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likewise named S. Nicolas Ile, inhabited as the other: the others are not so peopled, as *Flera, Plintana, Pintoria,* and *Foyon,* in the which there are a certayne number of people and slaues sent thither by the *Portingals*, to labor the grounde in some places where they finde it beste, and chiefly for to get goate skinnes of the which ther is great store, & therewith make good trade & haue thereof a great vent, and therefore the *Portingals* passe twise or thrise in a yere with ships and munitions leading with them dogs, and bringing nets, and snares for to chase and hunte wild goates, the which after they are skinned, they reserue onely the skinnes, the which they season with salt and earth, in certaine vessels made for that purpose, for to kepe them for putrifieng, and so they carry them into their countrey, and therewith they make their *Marokins*, that are so greately estemed with vs. Also they inhabitants of these Ilands are bound to render or pay for tribut, for euery one to the King of *Portingall*, the number of six thousande goates wilde and tame, being salted and dried, the which they deliuer to those, that of the parte or for the Kings behoofe make the voyage, with his greate shippes to the Easte *Indies*, as to *Calicut* and other places passing by these Ilandes: and these number of goates are bestowed for their sustenance during the voyage, which is two yeres long or more, for bicause of the distaunce of places and the greate Nauigation that they muste make. Moreouer the ayre in these Ilandes is Pestilent and vnholsome, so that the firste Christians that beganne there to inhabit, were of a long tyme vexed with sickenesse, as well to my Judgement for the vntemperatnesse of the ayre that in such places cannot be good, as also the changing of dyet and of countrey.

The Ile of S. Nicolas, others as Flera, Plintana, Pintoria, and Foyon.

Marokins of Spaine.

Also

Also the burning Agues are there very familier & common to the slaues specially, and the bloudy flixe, of the which neither the one nor the other procéede not but of humors extreme hot, bicause of their continuall trauaile and naughty nourishment: also of the hotnesse of the air, with the water that is next, and therfore they receiue excesse of these two Eliments.

Of the Torterels, and of an herbe that they call Orselie. Cap. 14.

Seing y^t in our Nauigatio we are minded to write certaine secretes obserued in places where we haue bene, it shal not be hurtful to speak of Torterels, that these former Ilands doe norishe in as great quantitie as goates. There is found four kind of Torterels, of ye land & of the sea, the third liuing in fresh water, the fourthe in marishes. Of the which I meane not to speake particularly, but only of those that are séene on the sea coastes that compasse these Ilands. These kind of Torterels wil leape from the Sea to the shore at his appoynted time, making with his clawes a hole in the sande, wherein after she hath laid hir egges, (being of the number of eight paire, of the which speaketh Aristotle,) couereth them so well, that it is vnpossible to sée them, or to finde them vntill that the floude commeth that vncouereth them, then bicause of the extreme heate that is there of the Sunne, they engender and open (as the Henne of hir egge) the which consisteth in greate number of Torterels, of the greatnesse of Crabbes (which is a kinde of Fishe) the which the floud returning, beareth into the Sea. Among these Torterels, there are some of suche a greatnesse, specially in these partes whereof I speake, that foure men

Foure kinde of Torterels.

 cannot

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cannot almost beare one, as of a truth I haue séene and vnderstanded of men worthy of credence. Plinie sheweth that in the *Indian* Sea, there are so great Torterels, that the shel is bigge inough to couer a meane house, and that at the Ilandes of the red Sea, they might make therewith vessels Nauigable. The sayde author sayeth also, that there are the like at the straight of *Carmania* in the *Persian* sea. There are many wayes to take them. Sometimes this great beast of a desire to swim more easily, seketh the vpper parte of the water a little before none, when the day is faire, where as hauing the backe bare and vncouered out of the water, sodainly their shell is so well dried by the Sunne, that they cannot descend to the depth of the sea, so that they flote aboue water, will they or not, and by this meanes they are taken. It is otherwise sayd that in the night they come out of the Sea seking their repast, and after they are full and weary, they fall a sléepe on the water neare to the shore, wheras they are easily taken, for they are heard how they snort in sléeping, beside many other wayes and meanes, which were to long to rehearse. As touching their couer and shell, I leaue you to iudge of what thickenesse it may be proportioned to his greatnesse. Also in ye coast of the straight of *Magelan*, and of the riuer of plate, the *Indians* make the shieldes, which serue them for to receiue the blowes of arrowes of their enimies. Likewise the *Amazones* on the coast of the peaceable Sea, make their Bulwarkes when that they are assailed of the enimies. And for my parte I may boldely say, that I haue séene suche a shell of a Torterell, that a hande gun could in no wise pierce. We néede not to aske how many the *Insulares*, or Ilande dwellers of *Caape verde* doe take and eate, as we woulde doe héere Béefe or Mutton. Also it is like to Veale, and

Lib. 9. cap. 10.

How to take the Torterels.

The thicknesse of the shells of these Torterels of the Sea, and why they serue.

Shieldes of the shels of Torterels.

almost of the same taste. The wilde men of *India America* will in no wise eate of them, persuading with them selues that it would make them heauy, as it is an heauy meat, which wold be a great let or hinderaunce to them in the warres, for that being heauy, they cannot pursue lightly their enimies in the warre, neither escape them selues. To conclude, I wil rehearse a Historie of a Gentleman *Portingalls*, that was a Leper, who for the great paine that he receiued of his disease, séeking all the meanes he could to absent himselfe from his Countrey, as one being in extreame dispaire, after he had knowledge of the conquest of these faire Ilands by those of his countrey, was bent for recreation to goe thither, so that he prepared himselfe in the best order he coulde, with ships, men, and artillery, and beastes aliue, specially Goates, of the which they haue quantitie. And in the ende he landed in one of the Ilandes, who for the taste that his disease caused him to haue, or for that he was weary of eating of fleshe, the which they vse customably in their Countrey, he had a desire to eate egges of Torterels, the which he did for the space of two yeares, in suche sorte, that in the ende he was healed of his Leprosie. Now I would gladly aske, whether that by the temperatenesse of the aire, he recouered his healthe, which he had chaunged, or the meate that he eate. I thinke verily, that bothe the one and the other was the cause. As touching the Torterell, Plinie who speaking as well for sustenaunce as for medicine, maketh no mention that it should be good against the Leprosie. Neuerthelesse, he sayeth that it is good against many poysons, specially against the Salmander by a *Antipathia*, that is betwéene them two, and mortall enmitie.

A historie of a Portingal gentleman.

A Portingall healed of the Leprosie.

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Whether that this beaſt hath any hid propertie againſt
this euill, I leaue to the Phyloſophers and Phyſitions :
and ſo ye may ſée that experience hath geuen the know-
ledge of many medicines. Of the which none cã giue any
certaine reaſon : wherfore I wold that ſome wold proue
the experience of theſe of our Countrey, the which to my
iudgement ſhold be more better & more ſure than Vipers,
ſo much commended in this affection, and of which is cõ-
poſed and made the great Theriaque, knowing that it is
not ſure to vſe Vipers, bicauſe of the poyſon ŷ they bear,
what ſo euer they ſay, the which thing was alſo firſte
knowen by experience. It is alſo ſayd that many vpon the
example of this *Portingall* haue gone thither, to whom it
hath alſo wel ſucceded. This much therfore ſhall ſuffice
for Torterels, and as for the Goates that this gẽtleman
bare thither, they haue there ſo well multiplied, that at
this preſent there are an infinite nũber, & ſome holde opi-
nion that their original commeth from thence, & that be-
fore there was none ſéene. Nowe there reſteth to ſpeake
O.ſelic a herbe. of an herbe that they name in their lãguage *Orſelie:* this
herbe groweth on the tops of high and acceſſible rockes
without any earthe, of the which there is great aboun-
daunce, and for to gather it, they faſten ropes on theſe
Mountaines or rockes, then they clime vpwarde by the
lower ende of this corde or rope, and ſcraping the rocke
with certaine inſtruments that they haue, make it to fall
as a chimney ſwéeper doeth, the which they reſerue, and
let it down by a rope, in baſkets or other veſſels. The vſe
of this herbe, is for to make coloures, as héere before we
haue ſhewed.

Of the Ilande of Fire. Cap. 15.

The Ile of fire, and why it was ſo named.

AMong other ſecretes I wil not leaue out ŷ ile of fire,
ſo named, for that it caſteth cõtinually a flame of fire,
ſuche

ſuche a one, that if the elders had had thereof any know-
ledge, they wold haue written it among other things, as
wel as of the Mountaine of *Veſune*, and of the hill *Etna*, of
the which for a truthe they rehearſe marnels. As touching
Etna in *Sicilie*, it hath caſt the fire ſometimes with a mer-
uellous noiſe, as in the time of Marcus Emilius, & T. Fla-
minus, as writeth Oroſa, the which many other Hiſtorio-
graphers doe affirme, as Strabo, the which affirmeth to
haue ſéene it, and diligently conſidered. The which ma-
keth me to beleue ſomewhat alſo in the reſpecte of theſe
men that haue ſpoken thereof. Alſo they are not ſo farre
off, but ŷ we may proue whether it be true or no. I know
well that ſome of our writers would ſay, that one of the
Ilandes of *Canaria* caſteth continually fire : but let him
take héede that he take not that, of which we ſpeake, for
the other. Ariſtotle in his boke of maruels, ſpeaketh of an
Ilande diſcouered by the *Carthaginiens* not inhabited,
which did caſt flames of fire, beſide many other wonder-
full things. Notwithſtanding, I cannot thinke that they
haue knowen this, muche leſſe the hill *Etna*, for it was
knowen before the raigne of the *Carthaginiens*. As for the
hil of *Puſſola*, it lieth on the maine land, and if any one wil
ſay otherwiſe, I will not withſtand them: as for my parte The Hill Puſola.
I cannot finde that euer it was found out, but ſince a M.
D. and. xxx. with others as well néere as farre. There is
alſo an other hill in *Hirland*, named *Hecla*, the which at
certaine times caſteth ſtones, as thoughe they had come
out of a fiery furnace, ſo that the ground within. v. or. vi.
leagues about, is barren and vnprofitable, bicauſe of the
aſhes that procéede out of this hill, wherwith the ground
is couered. This Ilande of which we ſpeake, containeth
vij. leagues compaſſe, by good right called the Ile of fire,
for the Mountaine hauing of Circuite. 679. paces, and
of

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of height a thousand and fiftie fadome or there about, caisteth continually fire at the top, the which may be seene thirty or forty leagues on the sea, much more clearer in ẏ night than the day, for that by good Philosophy the greatest light shadoweth the least: the which maketh the Nauigants afraide, that haue no knowledge thereof before. This flame hath a very euill smel, and therfore ye neede not to thinke suche manner of fire straunge, knowing that they are naturall things, as the Phylosophers witnesse, (that is) those places are ful of fire, and hot Mines, of the which procedeth a vapor hot and dry, like to fire, the which cannot be done without aire. Also from thence procede waters naturally hot: furthermore in *Esclauonie* by *Apolonia*, there is a fountaine coming out of a rocke, whereas is seene procede a flame of fire, whereby all the waters adiacent are as boyling. This place or Ile of fire is inhabited with *Portingals*, as many other are in those quarters. And so, euen as the burning heate of this hill doth in no wise let the frutefulnesse of the lād, the which bringeth forthe diuers kindes of good fruits, where as is a great temperatnesse of the aire, liuely springs and fair fountaines, also the sea that cōpasseth it, doth not quench this vehement heate, as rehearseth Plinie of *Chimera*, alwayes burning, and quencheth with earth or hay, being cast vpon it, but with water it is kindled.

Lib. 2. cap. 106.

Of Ethiopia. Cap. 16.

Although that many Cosmographers haue sufficiētly described the Countrey of *Ethiopia*, also among our writers, those the which haue made many faire Nauigations by this coast of *Affrica*, in many and farre Countreys, notwithstanding this shall not let, but that according

according to my endeuor, I wil declare some secretes obserued in sailing by this saide coast into the great *America*. *Ethiopia* therfore extendeth so far, that it hath parte bothe of *Asia* and *Affrica*, and therfore they are deuided in two. That parte which is in *Affrica*, is named *India*, or *Leuant* of the red sea, and to the North part of *Egipt* & *Affrica* toward the South parte of the floud *Nigritis*, the which as we haue said, is called *Senega*. To the ponent it hath the whole parte of *Affrica*, the which extendeth to the banke side or brinkes of the West. And so it hath ben named by the name of Ethiops, the sonne of Vulcane, the which before had many other names. Toward the West it is hilly, smally inhabited in the East, others set it out after this sorte folowing. There are two *Ethiops*, the one is vnder *Egipt* riche and large, and in the same is the Ile *Miroa*, great among those of *Nylle*, and of the same parte extending to the East, raigneth Prester Iohn. The other part is not so well knowen nor discouered, it is of suche a greatnesse, sauing only by ẏ borders of the sea. Others deuide it otherwise, that is to wit, the one parte being in *Asia*, and the other in *Affrica*, that now are called the *Indies* of *Leuant*, compassed with the red Sea in *Barbarie*, towardes the Northe, to the Countrey of *Libia* in *Egipt*. This countrey is very hilly, of the which ẏ hils are *Bed*, *Iona*, *Bardita*, *Mescha*, *Lipha*. Some haue written that the first *Ethiopians* and *Egiptians*, among other were most rude & ignorant, leading a wild life euen as brute beasts, without lodging or remaining, but resting them wheras they wer benighted, worse than at this day do the *Masonists*. From the Equinoctiall toward the *Antartike*, ther is a great coūtrey of *Ethiopians*, ẏ norish great Eliphāts, Tigers, Rhinoceros, beasts so named. Thers is another region bearing Cynamon betwene the armes of *Nylle*: the

The spreading of Ethiopia.

Senega floud, in times past named Nigritis.

The description of Ethiopia.

Miroa an Ilande.

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The realme of Etabecke and Iekthiophages.

the realme of *Etabecke*, on bothe sides of *Nyle*, is inhabited with Christians. The others are named *Iekthiophages* liuing only with fishe, being in times past brought vnder the obedience and subiection of Alexander. The *Anthropophages* are neare to the hils of the Mone, and the rest extending from thence to Capricorne, and returning towarde the *Caape* of good hoppe, and inhabited with diuers and sundry people, hauing diuers similitudes and monstrous. Neuerthelesse they are estemed to be ỹ first borne into the world, also the first that haue inuented religion and ceremonies, and therfore they were neuer vnder the yoke of subiection, but haue alwayes liued at libertie. It is a wonderfull thing to see the honor and amitie that they beare to their King: for if it chaunce that he be grieued in his body, his subiects or houshold seruaunts will be the like, esteeming it a thing vnpertinent to remaine whole, and their King grieued or offended.

The loue of the Anthropophages towards their King.

The greatest part of these people are al naked, bicause of the extreme heat of the Sunne, others couer their priuie partes with certaine skinnes, others couer halfe of their body, and others their whole body. *Meroa* is the hed Towne of *Ethiopia*, in the olde time it was named *Saba*, and since by Cambises, *Meroa*. There are diuers kinds of religion. Some are Idolaters, as hereafter shalbe declared, the others worship the Sunne when it riseth, but they despise the West. This Countrey aboundeth in miracles and wonders, it nourisheth toward *India* very great beastes, as great Dogges, Eliphants, Rhinocerons of a wonderfull height, Dragons, Basiliscus and others: furthermore, trees so hie that no Archer can shote to the toppe, with many other wonderfull things, as also Plinie reherseth in the seconde boke, the xvij Chapter of his naturall Historie. Their corne is customably Mill and Barley, with

Meroa the chief towne of Ethiopia, auncient-ly named Saba.

with the which also they make a certaine drink, and they haue fewe other fruites and trees, sauing only certaine great Palme trees. They haue also in some places, good quantitie of precious stones more than in other. Also it shal not be out of the way, to say that these people are very blacke, according as the heat is more or lesse vehemēt, and that that colour commeth of a superficiall action, being the great heate of the Sunne, the which is the cause also, ỹ they are very fearfull. The heat of the aire being so violent, draweth out the natural heat of the heart, and other interior parts, & therfore they remain colde within being destitute of the naturall heate, and onely burned outwarde, as we may see in other things. The action of heat in what thing so euer it be, is no other thing thā resolution or dissipation of the Eliments, when it perseuereth and is violent, in suche sorte that the most subtillest Eliments being consumed, there remaineth but ỹ earthly part, keping colour and consistence of the earth, as we see Asshes and burned wode. Then to the skin of this people so burned, there resteth but the earthly parte of the humor, the others being dispersed which causeth the coulour. I said they were fearful, bicause of the inward coldnesse: for hardinesse and manhode commeth not, but with a vehement heate of the heart. The which causeth the Englishmen, & those that are vnder the North Pole, which cōtrary are cold without, but maruelous hot within, to be hardy, couragious, & ful of great boldnesse. Therfore these *Neigers* haue their heade curled, their teethe white, great lips, croked legges, the women vnconstant, with many other vices which wold be to long to reherse: therfore I wil leaue this to Philosophers. Let vs come to our purpose. These *Ethiopians* & *Indians* vse Magike bicause they haue many herbes & other things proper for that

Why the Ethiopians, and other are black.

Indians and Ethiopians vse Magique.

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that exercise. And it is certaine & true, that there is a certain *Sympathia* in things, and hid *Antipathia*, the which cannot be knowen but by long experience. And bicause that we coasted a countrey somwhat far in this land, named *Ginney*, I thinke good to write therof particularly.

Of Ginney. Cap.17.

After that we had refreshed vs at *Caape verd*, it behoued vs to passe further, hauing ẏ wind at Northeast, maruelous fauourable for to conduct vs right vnder the Equinoctiall line, the which we ought to passe: but being come to the height of *Ginney*, lying in *Ethiopia*, the winde became cleane contrary, bicause that in that region, the windes be very vnconstant, with raine, tempest, and thunder, so that the Nauigation on that coast is very dangerous. Now the fourth day of September we arriued into this Countrey of *Ginney*, on the West borders. But somewhat far within the lande, it is inhabited with a very straunge people, bicause of their Idolatry & darke ignoraunce. Before that this Countrey was discouered, and the people knowen, it was thought that they had liued like the *Ethiopians*, hauing the like manner of religion of those of the higher *Ethiope*, and of *Senega*: but it is found cleane contrary, for all they that inhabite or dwel from the said Senega, to the *Caape* of good hope, are al Idolaters without the knowledge of god and his law. And these people are so blinded and ignorant, that the first thing that they méete in the morning, be it birde, serpent, or other wilde or tame beast, they take it with them bearing it about them all the day, about what businesse so euer they haue, as a God or protector of their worke, if they go a fishing in any of their litle boates of bark, they will put it in one of the endes of the boate well wrapped with some leaues, hauing an opinion and beleuing that it

The Inhabitants of Ginney, to the Cape of good hope, are all Idolaters.

it wil bring them all the day good lucke, be it on lande or on water: neuerthelesse they beleue in God, alleaging ẏ he is there aboue immortall, but vnknowne, for that he will not be knowne to them sensibly. The which erroure differeth nothing from the error of the *Gentiles* in times past, that worshipped diuers Gods, vnder the colour of Images and similitudes. But yet this is a thing worthy to be noted, though it be superstitious and abhominable: that these pore, ignorant, and brutishe men, had rather worship corruptible things, than to be reputed without a God. Diodorus the *Sicillian* writeth, that the *Ethiopians* had the first knowledge of the fained gods, to whom they began to vow, and to sacrifice. Also Homer signifieth that Iupiter with other Gods went into *Ethiopia*, as well for that they were there honored and sacrificed vnto, as for the wholesomnesse of the Countrey. The like you haue of Castor and Pollux, the which going on the sea at the request of the *Greekes* against *Troy*, were vanished in the aire, and were neuer after séene againe, the which giueth opinion to some to thinke ẏ they were rauished & placed among the starres of the Sea: also many name them the cleare starres of the sea, attributing their names Castor & Polux, to two fair & bright starres. The sayd people haue neither temples nor churches, nor other places appoynted for sacrifice and prayer. Besides this, they are without comparison much more wicked than those of *Barbarie* or *Affrica*, in such sort that the straungers dare not aborde them, nor set foote on land, but by pledges: otherwise they would take them, and handle them like slaues. These Villaines or wicked impes goe all naked, sauing some since the time that their Countrey hathe bene somewhat frequented, haue worne a litle shirt of Cotten, or some suche thing, the which is brought them from other places.

Castor and Pollux, called the bright starres, and lanternes of the sea.

The maners and order of liuing of those of Ginney.

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They make not so great trade with beastes, as in *Barbarie*: there is very fewe fruits, bicause of the drinesse & extreme heat, for this region is vnder ye signe Taurus: they liue a good many yeares, and yet seeme not olde, so that a man of a. C. yeares olde, would be iudged with vs not aboue. xl. Neuerthelesse, they liue with the fleshe of wilde beasts, without seething, roasting, or wel preparing of it: they haue also some fishe, and great aboundaunce of Oysters, more larger some than halfe a fote, but they are more dangerous to eate, than any other fishe, they cast a liquor like to milke, and yet the inhabitants eate thereof without any danger, and they vse as well salte water as freshe. They commonly make war with other nations: their weapons are bowes and arows, as the other *Ethiopians* and *Affricans*. The women of this Countrey frequent the warrs as much as the men, and they beare for the most part, a large buckle of fine gold or other mettal at their eares, lips, and also on their armes. The waters of this countrey are very dangerous, and also the aire is vnholesome, for that to my iudgement, the South winde being very hot and moist, and familiar in that countrey, is subiect to all kinde of putrefactions, the which we feele many times in this Countrey. And therefore they that of our Countrey, and of other Countreys of *Europe* that trauaile to *Gynney*, cannot remaine there long, without receiuing some sicknesse, the which chaunced to vs, for many of our companie died, and others remained a long time sicke, and with great paine they recouered their health. For the which cause we remained not there long time. I will not omit that in *Ginney*, the fruit that is most rife and common, and with the which the straungers of straunge Countreis lade their ships, is named *Maniguetta*, being very good, and wel estemed aboue other spices, with

The aire of Ginney, is vnholesome.

Maniguetta, a fruit much estemed among spices.

with the which the *Portingalles* make a great trade. This fruit commeth vp in the fields like an Onion. The other that commeth from *Molucquer* and *Calicut*, is not so wel esteemed by a great deale. This people of *Ginney* trade with certaine *Barbariens* adiacent, golde and salt after a straunge fashion. There are certaine places ordained among them, where as eche one of his parte bringeth his Marchandise, those of *Ginney*, salte, and the others gold molten in lumpes, and without any other talke togither, bicause of the small trust and confidence one of another, as the *Turkes* and *Arabians*, and some of *America* with their neighbors, they leaue in the place before spoken, the golde and the salte of eache part. This being done, these *Ethiopians* of *Ginney* if they finde there golde inough for their salt, they take it away, otherwise they leaue it, and let it lie. The which the other seeing that their golde wil not satisfie, they adde vnto it vntill that there be sufficient: then they beare away that, that to eche one doth appertaine. You shall vnderstande furthermore, that the *Neigers* hitherwarde are more ciuill and better nurtered than these of *Ginney*, bicause of the great resorte of Marchantes that trade thither: also they prouoke others to barter for their golde, for things of smal value, as kniues, glasses, and suche like. Also the *Portingals* trade and bargaine with the *Mores* of *Ginney*, beside other things, for Iuorie, that we call Eliphants teethe. And one among others, shewed me that at one time they haue laden twelue thousand of these teethe: among the which there was one found among the other, that wayed a hundred pounde waight: for as we haue sayd, the lande of *Ethiopia* nourisheth Eliphantes, the which they take at the chase, as we doe here wilde Boares, and so they eate the flesh, which many affirme to be very good: the which I had rather

The trade of Iuorie.

beleue

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beleue than taste, or to stand disputing thereof. I will not therefore in this place stand to reason or set out the vertues and properties of this beast, the moste gentlest, and approching to humain reason than any other, seeing that this beast hathe bene so muche celebrated of our elders, and also by those of our time: and knowing that Plinie, Aristotle, & many others haue sufficiently treated thereof, and of his fleshe, the which some say is medicinable, and good against the Leprosie. The teethe that we call Iuorie, dothe comfort the heart and the stomake, and it wil also helpe with all his substance, the parte or belly of the mother. I will not therefore wryte that which they haue written, for that it is not to our purpose. Neuerthelesse I will not leaue to speake that which I haue sene: the which is, if that they can get any yong Eliphantes, they teache them many prety knackes. For this beast is very apt, and of a good vnderstanding.

Eliphāt, a beast approching to humain reson.

Of the Equinoctiall line, and of the Ilandes of S.Omer. Cap.18.

LEauing therefore this parte of *Gynney* on our lefte hande, after we had stayed there but a while for the infection of the aire, as we haue before shewed, we kept our course, coasting alwayes to the height of the *Caape* of Palmes, and of that which is called the three poyntes, where as runneth a faire Riuer, able to beare great shippes, by the reason whereof there is good trade all ouer the Countrey, and the which beareth golde and siluer aboundantly in lumpes, and therefore the *Portingalles* haue landed there, and being in fauoure with the Inhabitantes, they haue builded there a faire Castle, the which

A riuer or flud bearing Mines of golde and siluer.

which they haue named the Mine Castle: And not wout a cause, for their Golde is without comparison more finer than that of *Calicute*, or of *India America*. It is on this side the Equinoctiall about three degrees and a halfe. There is founde a riuer that commeth from the Mountaines of the Countrey named *Cania*, and another more lesser, named *Rhegium*, the which beareth or bringeth very good Fishe, also Cocodrils very daungerous, as *Nylle*, and *Senega*, and they eate them as we doe Venson. I will not forget what was shewed me to haue bene sene neare to the Mine Castle: a sea monster hauing the shape of a man, that the floud had left on the shore, the which was heard crie. In like case the female came with the next floud, crying aloud, and sorowing for the absence of hir make: the which is a wonderfull and straunge thing. By this may be knowen, that the Sea doeth nourish and bring forthe diuers, and straunge kinde of monsters, as well as the land. Being now by our iourneys come euen vnder the Equinoctiall, I minde not to passe any further, without noting somewhat. This line Equinoctiall, or Circle Equinoctiall, or else Equator, is a trace imagined, of the Sunne by the midst of the world, the which deuideth in two equall partes, two times the yeare, that is to wit, the fourth of September, and the eleuenth of March, and then the Sunne passeth directly by the Zenithe of the earth, and leaueth vs this imagined Circle, equall to the Tropicks & others that may be iudged betwene the two Poles, the Sunne going from the East to the West: it is true that the sunne goeth al the yeare by the Ecliptike to the Zodiake, sauing on the dayes aboue named, & standeth directly ouer them that inhabit there. Furthermore they haue right course, without ẏ one of the Poles be more erected than the other: the day & the night are to thē equall, & therefore

Cania and Rhegium riuers.

Two sea mōsters like to man and wife.

The description of the Equinoctiall line.

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From whence commeth the name Equinoctiall.

therefore they were named Equinoctiall, and according as the Sunne doth depart from the one to ye other Pole, there is vnequalities of dayes and nightes, and eleuation of the Pole. Then the Sunne declining by litle and litle from this point Equinoctial, goeth by his Zodiake almost to the Tropike of Capricorn, and passing no farther, causeth the Solstice of winter: then returning, passeth by the sayd Equinoctiall, till that he come to the signe of Cancer, whereas is the Solstice of Sommer: therefore he maketh vj. signes parting from the Equinoctiall to eche one of these Tropikes. The elders haue estéemed this countrey or Zone among the Tropikes to be vnhabitable bicause of the extreme heate, as those that are neare to the two Poles, bicause of the colde. Neuerthelesse, within these few yeares this Zone hath bene discouered by Nauigations, and inhabited for that it was found frutefull, and abounding in many good things (notwithstanding the heat) as the Ilandes of S. Omer and others, of the which we will speake hereafter. Some vnder this line cōparing the coldnesse of the night, with the heate of the day, haue taken this argument: that in that respect there might be good temperatenesse, biside many other reasons ye I omit for this present. The heat that is there séemed to me no hotter than it is here at Midsomer. Furthermore there is much tempest, thunder, lightnings and raines, & therfore at the Ilands of S. Omer, as also in a nother Iland named the Ile of Rats, there is as much verdure or gréenenesse as is possible. These Ilands vnder the Equinoctiall line are marked in our cardes *Marins* S. Omer, or S. Thomas, inhabited at this day by *Portingals*, although that they be not so frutefull as certaine others.

The temperatenesse of the aire, vnder the Equinoctiall line.

The Ile of S. Omer, or of S. Thomas.

Also there is gathered a certain suger, but they trade with the *Barbarians* and *Ethiopians*, Golde molten,

Pearles,

Pearles, Muske, Rhubarbe, Beastes, Byrdes and other things according to the countrey. Also in these Ilandes the seasons and times are vnequall and differing from other countries, the people more subiect to sicknesse than they of the North part, the which difference & vnequalitie commeth of the Sunne, the which sheweth his qualities by the ayre being betwene him and vs. It passeth as euery one knoweth, two times the yere customably there by, and then ye Equinoctial descrieth him, in the monthes of Marche, and September. About this lyne is founde such abundance of fishes of sundry & diuers kindes, that it is a maruelous and a wōderful thing to sée them aboue water, and I haue heard them make such a noyse about the ships side, that we could not hear one another speke: whether this is bicause of ye heat of the Sunne or for any other reasons, I leaue that to the Philosophers. There resteth nowe to shewe that euen about our Equinoctiall, I taasted the water the which was more swéeter & pleasāter to drinke thā in other places, wheras it is very salt, though that many affirme the contrarie, iudging that it shoulde be rather more salter, for that it draweth to the lyne whereas the heate is most vehement, knowing that from thence commeth the saltnesse of the sea, and therfore that shoulde be more swéeter that is towarde the Poles. I do verily thinke that from the one Pole to the other euen to the line, that as the ayre is not equally temperat, so in like case the water is not temperat. But vnder the lyne the temperatnesse of the water doeth folowe the temperatnesse of the ayre. Therefore there is a good reason, why the water in that part is more swéeter than in other places. Being passed this line, we found the sea more and more calmer and peaceable, keping our course towarde the *Caape* of good hope.

Abundance of diuers fishes vnder the lyne.

The sea water is sweet vnder the Equinoctiall.

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That not onely all that is vnder the lyne is inhabited, but alſo al the worlde is inhabited contrary to the opinion of our elders.

Cap.19.

Man hath great deſire to knewe and ſe things.

It is euidently ſene howe greate the curioſitie of men is, either for a deſire to knowe things, or for to attayne to poſſeſſions, or elſe to auoyde Idleneſſe, that they haue hazarded them ſelues (as the wiſe man ſayth, and beſide him the Poet Horace ſayth in his Epiſtles) to all dangers and trauels, for to eſchew pouertie, to leade a more quiet life without trouble or payne. Notwithſtanding it might be ynough for them to know and vnderſtande that the soueraygne workmaſter, hath made with his owne handes this worlde al rounde, ſo that the water hath ben ſeparated from the lande, to the ende that more commodiouſly euery one might inhabit in his proper Climent, or at the leaſte in that place whereas he thought moſte beſte. Neuertheleſſe not content with this, they would knowe if it be all ouer inhabited. Notwithſtanding for ſuch finding out, and diligence, I eſteme them for my parte as much and rather more worthy of prayſe, than our late writers and Nauigators, for that they haue firſt opened to vs theſe things. Otherwiſe with greate payne we could not haue knowen them nor comprehended: but Thales, Pithagoras, Ariſtotle, and many others as well *Greekes* as *Latins* haue ſayde, that it is not poſſible that all partes of the world ſhould be inhabited, the one parte for the greate and vnſuportable heate, another parte for the great and vehemēt cold. Other Authors deuiding the world into two parts called *Himiſperes*, (one of ẏ which) they ſay can in no wiſe be inhabited. But the other parte in the which we are, muſte of neceſſitie be inhabited.

The opinion of many Philoſophers, that ſay all the world is not inhabited.

And

And ſo of foure partes of the worlde they take alway three, ſo that to their opinion there ſhoulde reſt but two, that be habitable. And for the better vnderſtanding thereof to eche one, excepting thoſe that haue knowledge thereof, I will declare this more playner, minding therefore to proue that al the world is inhabited. They ſuppoſe that there is fiue zones in all the worlde, by the which they will meaſure, and compaſſe all the earth, of the which two are colde, two temperate, and the other hot. And if you will know how they gather theſe fiue Zones, extende your lefte hande towarde the Sunne ryſing, being the fingers ſpredde abroade, and by this meane Probus Grammaticus dyd teach, or inſtructe. Then when you haue beheld the Sunne, thorough the lower parts of your fingers, bowe and bende them euery one in forme or manner of a Circle. By the thumbe ye ſhall knowe the colde zone, which is the North, the which by the exceſſiue coldeneſſe (as they doe affirme) is vnhabited. Neuertheleſſe the experience hath ſhewed within fewe yeares, that all thoſe partes well neere to our Pole, alſo vnder the *Paralezey Artike* ioyning to the *Hyperbores*, as *Scauia, Dacea, Swetherlande, Gotlande, Norway, Denemarcke, Thilia, Lyuonia, Pilapea, Pruſe lande, Ruſsia, Muſconia, Ruthenie*, whereas there is nothing but Iſe, and continual coldneſſe, to be notwithſtanding inhabited with frowarde and brutiſh men. The which to our Engliſhe Marchantes is well ynough knowen. Therefore the Auncient writers in this do greatly erre, & are not to be beleued, hauing onely ſpoken by geſſe and thought, and not by experience. Let vs ſpeake of the other zones: the other finger next to the thumbe, doeth ſignifie the temperat zone, the which is inhabited, & extendeth to the tropicke of Cancer, though ẏ in drawing neere it be more hot

Fiue Zones by the which the worlde is meaſured.

The cold zone.

The temperat Zone.

than

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than temperat, as that which is iustly in the midst, that is to know betwene this tropicke & the Pole. The thirde finger doeth represent the zone placed betwene the two tropickes named *Torrida*, bicause of the extreme heate of the Sunne, the which rosteth and burneth vp all, and therefore it was iudged vnhabitable. The fourth finger is the other zone, temperated of the *Antipodes*, a meane betwene the tropicke of Capricorne, and the other Pole, the which is inhabited. The fifth which is the little finger signifieth the other zone colde, the which in like case they haue estemed vnhabited for the like reason as they alleged for the former Pole, of the which we may say as much as we haue sayde of the North parte, for the like reason is of bothe. After then that this rule or example is knowen, it is easily knowen what partes of the Worlde are inhabited, and which are not, according to the opiniõ of the Auncient writers. Plinie, diminishing that which is inhabited, sayth, that of the fiue partes that are named zones, we muste take away thrée bicause they are not inhabited, the which hath bene shewed by the thumbe, the greate finger and the little finger. Also he taketh away al that occupieth the Weast sea. And in another place he writeth that ẏ earth that is vnder ẏ Zodiack, is onely inhabited. The causes that he allegeth why these thrée zones are vnhabited, is, the vehement colde, which for the farre distance & absence of the Sunne is in ẏ Region of the two Poles, and the greate and extreme heate that is vnder the zone *Torrida*, is bicause of the continuall presence of the Sunne. As much doe our late Theologiãs affirme and write. The contrary notwithstanding, may be shewed by the writings of these Authors before alleged, by the authoritie of Philosophers, specially of our tyme, by the witnessing of holy Scriptures, and then by expe-

Zone Torida.

Another temperat zone.

Another colde zone.

experience which passeth all, the which by me hath bene made. Strabo, Mela, & Plinie, although that they disproue the zones, write neuerthelesse that there are men in *Ethiopia*, in the Ilande named by the elders *Aurea*, and also in the Ile *Tabroban*, *Malaca*, and *Zamotra*, vnder the zone *Torrida*: also that *Scandenauia*, the hills *Hyperbores*, and the countrey adiacent néere to the North, of the which we haue before shewed, are peopled and inhabited although according to the saying of *Herodita*, these hills are directly vnder the Pole. The first that founde out the lande contayned vnder the two temperat zones to be inhabited, as Plutarche writeth, was *Parmenides*.

Many haue written that not onely the zone *Torida*, may be inhabited, but also wel peopled. The which Auecroys proueth by the witnessing of Aristotle, in the fourth Chapter of his booke intituled, *of the worlde and of the firmament*. Auicen in the like case, in his second doctrine, and Albertus Magnus, in his sixte Chapter of the nature of Regions, efforcing to proue by naturall reason, that this zone is inhabited, yea more profitable for our humaine life than those vnder the tropickes. So that by this meanes we will conclude and say that it is better, more commodious, & more wholesome for our humayne life, than any others. For euen as the colde is an enimie, so in like case the heate is friendly to our bodies, knowing that our life is nothing but heat and moysture, to the contrary death is colde and drinesse. By this therfore ye may knewe that all the earth is peopled, and is neuer without dwellers neither for colde, nor heate, but for barennesse, and whereas it is vnfruitfull it may be inhabited, as I haue sene in *Arabia*, and in other countreys. Also man was created of God for that he might dwell and lyue in what parte of the worlde he woulde, were

The zone Torida and hills Hyperbores are inhabited.

The zone Torida, more cõmodious and wholesom thã the others.

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were it hote, colde or temperate: for he him selfe sayde to our first parentes: Growe, increase and multiplie. The experience furthermore teacheth, (as many times we haue sayde) howe large the worlde is, and commendable to all creatures, the which we may see by the continuall Nauigations on the sea, and by the long iourneys on the lande.

Of the multitude and diuers kindes of fishes being vnder this lyne Equinoctial. Cap.20.

Before the departing out of our lyne, I thinke it good to declare particularly of the fish that is found about seuen or eight leagues on this side and beyonde the lyne of diuers colours, and such a multitude, that it is not possible to number them, or to heape them together, the which are as a greate heape of corne in a barne. And ye shall note that among these fishes many haue folowed our ships more than three hundreth leagues, specially the *Dorades*, of the which we will speake hereafter more at large. The *Marsouins* or sea Hogs, after that they had perceiued our ship from farre, dyd swimme a mayne against vs, the which gaue to the Mariners a certayne signe and forshewing of that parte from whence the winde ought to come, for these Sea beastes (say they) will swimme against one, and in a greate company as foure or fiue hundreth together. This fish is named *Marsouin*, of Maris sus, in Latine, which is as much to say as a sea Hog, bicause that he is like almoste to Hogs on the earth, for he hath the lyke grunt or noyse, and hath the snoute lyke the ende of a Canne, and on the

Marsouin and why it is so named.

the heade a certayne cundite or opening, by the which he yawneth or purgeth, euen as the Whale. The Mariners take many of them with certayne gynnes of Iron being sharpe, and pointed at the ende and croked, and they doe eate but little thereof, hauing other better fish: but the liuer and lights is very good & delicate being bothe like, and also in taste to a Hogs harscelet. When they are taken, drawing towarde their death they caste greate sighes as we see our countrey Hogs do when they are let bloude. The female bringeth but two at a tyme. It was therefore a wonderfull thing to see this greate number of fish making a maruelous greate noyse without comparison, the which some peraduenture wil thinke strange and vncredible: but I will affirme it to be so, for that I sawe it. As I sayd before, that there is fish found of al colours, red, as those whō they named Bonnites, the others Azure, & like golde, shining brighter than fine Azure, as those named *Dorades*, others greene, gray, blacke. Yet I will not say, that out of the sea they shoulde kepe those colours. Plinie rehearseth that in *Spaine*, in a fountayne, the fish are of the coloure of golde, but out of the fountayne they are lyke to others, the which may come of the colour of the water, being so betwene our eye and the fishe, euen as a glasse being of a greene or blewe colour representeth the things that ar within of the same colour. Now to retourn to our *Dorade*, many as wel Antients as others haue written of the nature of fishes, but very homelie, for that they haue not sene but hearde say, and specially of the *Dorade*, Aristotle writeth that she hath foure finnes, two aboue and two vnder, and that she maketh her yong ones in sommer, & ỹ female remayneth hyd a certaine time, but he telleth not how long. Plinie to my iudgement, hath borowed or lerned this of Aristotle, speaking

A foūtaine that sheweth fish lyke golde.

Aristotle and Plinie of the Dorade.

Lib.6.cap.16.

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speaking of this fishe, saying that she hideth hir self in the sea a certayne time, but in passing further he hath defined this tyme to be when it is extreme hot, for that it cannot endure so greate a heate. There are founde great ones like Samons, others that are lesser: from the head to the tayle it hath a creste and all that parte coloured lyke fine Azure, in such sorte that it is vnpossible to excogitate or thinke a more fayrer colour: the inferior or lower parte shineth like fire golde and for this cause it was named Dorade, also of Aristotle, in his lãguage χρυσοφρυς, that the interpretors call *Aurata*, and it is very fierce on the flying fish, the which she foloweth, and chaseth in the water, as the hounde chaseth a haare in the fieldes, for she liueth by pray, casting hir selfe hye aboue water after this flying fish, and if that she fayleth at one time she recouereth at another tyme. This fish folowed our shippes the space of seuen wekes without once forsaking of them, yea night and day, vntill that she founde the sea vnsauery or not for hir nature. I knowe wel that this fish hath ben much celebrated and estemed in tymes paste among Noble men, for that she is very delicate and pleasant, to eat. For we reade of Sergius, that founde the meanes to haue one brought to *Rome*, the which was serued at a bancket to the Emperour, whereas it was merueilously estemed. And since that tyme hath this fish Dorade, bene greatly estemed among the *Romaynes*, so that there was no sumptuous banket but that it was serued for a greate dayntie dish. And whereas this fish is scant in sommer, & harde to come by, Sergius the Senator, founde the meanes to kepe it with fode aliue, to the ende that this fish shoulde not fayle them in no season: and for this curiositie it was named *Aurata*, or golden fish. This fish is in much better sauor in Winter than in Sõmer, for al things haue their season.

The descriptiõ of the Dorade.

Dorade the fish hath bene greatly estemed in tymes paste among the Romaines. Among these Dorades those were most set by that were brought from Tarenta being made fat at the lake Lieryn as witnesseth Martiall in the thirde boke of his Epigrams.

season. Cornelius Celsus ordayned this fish to the sicke, specially, to those that had the Feuer or Ague, for it is light fish and not heauie, but may be well digested: there are found more store in the West sea, thã in the East sea. Moreouer all kinde of fishes are not found in euery place of the sea. Helops a singular fish is not found but onely about *Pamphilia*, *Ilus* and *Scaurus*, onely in the sea *Atlantike*, and so of many others. Alexander the great being in *Egypt* bought two *Dorades* for two marke of golde, for to proue if that they were so delicate and fine meate, as it was shewed him, so that there were two a lyue brought him from the Weast sea, to *Nemphis*, whereas he remained, as a Jewe being a Phisitiõ, shewed me by a Historie being at *Damasca* in *Siria*. Thus much gentle Reader I haue learned as touching the *Dorade*, for that thou shouldest see what the elders haue written thereof, and among others, my lorde William Pellicier Bishop of Mountpelier, who hath treated of the nature of fishes as faithfully and truely, as any in our tyme.

Of an Ilande named the Ascention. Cap.21.

THE twentie sixth day of October, being eight degrees beyonde our lyne Equinoctiall, we founde an Ilande not inhabited, the which at the firste we thought to name the Ile of Birdes, bicause of the greate multitude of Birdes that are in the sayde Ilande, but looking in our carde *Marin*, we found that before tyme it was founde out by the *Portingals*, and named the Ile of the *Ascention*, bicause that on that day, they arriued thither. We therefore seing those Birdes flying on the sea,

The Ile of the Ascention, and why it was so named.

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made vs to thinke that there was some Ilande neere handes, and the neerer we came, we sawe such a multitude of birdes of diuers sortes with coloured feathers, that the lyke was neuer seene in our tyme, the which came flying to our ships, and woulde reste vpon vs, so that we might take them with our handes, and with greate payne coulde we be ridde of them. For if one had stretched out his Arme they woulde haue rested vpon it, euen lyke tame birdes, and not one of them lyke to the birdes of our countrey, the which to some semeth vncredible. Being caste of from our handes they flyed not away, but let them selues be taken agayne as before.

Diuers kinds of strãge birds and in great number.

Furthermore in this Ilande there is a certayne kinde of greate birdes that I haue heard called Aponars, they haue little wings, and therefore they cannot flye. They are great and hye, lyke hearnshawes, the belly white and and the backe blacke as cole, the byll lyke to a cormorant, when they are killed they crye lyke hogs.

Aponars birdes.

I thought good to speake of this birde among others, for that there are founde a greate number of them in an Ilande lying towarde the *Caape*, of good Speede, on the coste or borders of newe founde lande, the which was named the Ile of *Aponards*: Also there are such a multitude, that on a tyme three greate ships of *Fraunce*, going to *Canada*, did lade eche of them two tymes their cockboates with these birdes on the brinke of the sayde Ilande, and it is no maistrie to goe into the Iland and to driue them before them to their boates lyke sheepe. This therefore hath giuen me occasion to speake so much thereof. As touching the reste of the Ile of *Ascention*, it is indifferent faire and pleasant, being of circute six leagues, with mountaines garnished with faire greene trees, herbes, and floures. Not forgetting the

Caape of good hast Ile of Aponards and why it is so named.

number of birdes, of the which we haue spoken, I suppose that if it were labored and tilled with many others that are in the Weaste, as well beyonde, as on this side the Equinoctiall, it woulde render as good profit, as *Tenedos, Lemnos, Metelin, Negrepont, Rhodes*, and *Candia*, or any others that are in the sea *Helispont*, and the *Cyclades*: for in this greate Weaste sea, there are Ilandes that are more then. 80. leagues compasse, and some lesse, among the which the greatest parte are desert, and not inhabited. Nowe after that we had passed this Ilande, there dyd appeare foure starrs of a wonderful greatnesse made in manner of a crosse, neuerthelesse farre ynough from the Pole *Antartike*. The Mariners that sayle that way name them charets. Some of them thinke that among these is the South Starre, the which is fixed and vnmoueable, as the North starre that we call the lesser beare, the which was hyd before that were vnder the Equator, and many others that are not sene at this side to the Northwarde.

The Ile of thascention not yet inhabited as many others.

Of the promentarie of good hope, aud of many secretes obserued in the same, likewise our Ariuall to the Indies, America, or Fraunce Antartike. Cap. 22.

After that we haue passed the Equinoctiall lyne, and the Ilande of S. Homer, folowing the coste of *Ethiopia*, the which is called *India Meridionall*, it behoued to folow our course, euẽ to the *Tropike* of winter, about the which time we discouered the great & famous

India Meridionall.

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Caape of good hope, why it is called Lyon of the sea. Rhinoceros or beasts of Ethiopia.

Promentarie of good hope, the which the Pilots haue named *Lyon* of the sea, bicause that it is feared and redouted, being so great and difficil. This *Caape* on bothe sides is compassed with two great mountaines and hils, of the which the one beholdeth the East, & the other the West. In this coūtrey are many beasts named Rhinoceros, for that they haue a horne vnder their snout. Some cal them Oxen of *Ethiopia*. This beast is very monstrous, and kepeth perpetuall warre and hatred with the Elephante. And for this cause the *Romaines* haue taken great plesure to make these two beastes fight, for a spectacle of greatenesse, chiefly at the creation of an Emperoure or some other high or greate magistrate: as they doe at this day marke Beares, Bulls, and Lyons. He is not altogether so high as the Elephant, nor such as we paynte him or set him out in our countrey. And that which moueth me to speake, is, that traueling from *Egypt* to *Arabia*, I sawe a very Auncient monument, whereas was engraued certayne figures of beastes in stede of letters as it was vsed in the olde time, among the which was the Rhenoceros, being without horne and mayles, not lyke as our painters setteth him out. This beaste for to prepare him selfe to fight, as Plinie rehearseth, sharpeneth his horne against a certayne stone, and alwayes draweth to the belly of this Elephant, for that it is the part of the body that is most softest. There is also great quantitie of wilde Asses, and another bearing a horne betwene bothe there eyes of two foote long. I sawe one being in the citie of *Alexandria*, that is in *Egypt*, that a Lorde *Turke* brought from *Melcha*, the which horne he sayde, had the lyke vertue agaynst poyson as had the horne of an Vnicorne. Aristotle calleth these

Asses

Asses with horne, Asses of *India*. About this *Promentarie*, is the departing of the way to the East and the Weast *Indies*, for they that will goe to the East *Indies*, as to *Calicut, Tabrobane, Melinde, Cannonor* and others, they take on the left hande, costing the Ile of S. Laurence, guiding the head of the ship to Weast or Southweast hauing the winde at Weaste Northweaste. This countrey of the East *Indies* extendeth so farre, that many iudge it to be the thirde parte of the worlde. Mela, and Diodorus, writeth ÿ the sea compassing these *Indies*, from the South to the East is of such a greatnesse, that with much payne they can passe though the wind be fauorable in the space of fortie dayes, but I dare affirme twice fortie. This countrey therefore is on that side compassed with the sea, which bicause of that, is named, the *Indian* sea or *Indique* confining towardes the North to the hill *Cancasa*, and is named *India*, of a Riuer named *Indus*, as *Tartaria* of the Riuer *Tartar*, passing by the countrey of the greate King Chan. It is inhabited with people of diuers kinds as well in manners as in Religion. A great parte is vnder the obedience of Prester Iohn, the which holdeth the Christian Fayth: the others are *Mahometists*, as we haue before shewed speaking of *Ethiopia*: and others are Idolaters. The other way at the departing of this *Caape* that is on the right hand, leadeth to *America*, the which we folowed hauing the wind good and fauorable, neuerthelesse we remayned a good long time on the water, as well for the distaunce of the places, as for the winde that afterwarde fell contrarie, the which made vs to lynger euen to the eightene degrée of our lyne, and then agayne it began to fauor vs. Before passing any farther I will shewe a thing that is worthy of memorie. Aproching or drawing néere to *America*, within fiftie leagues we be-

The spreading of East India.

Sea Indique.

A signe to the Nauigants that they drewe neere to America.

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gan to smell the ayre of the lande, otherwyse than the smell of the sea, with such a swéete and pleasant smell of the Trées, Herbes, Fruits, and Floures of the countrey, that neuer balme were it the balme of *Egypte*, that euer smell swéeter or pleasanter. Therefore I leaue you to thinke or iudge what greate ioye the pore Nauigantes had, although that of a long time before they had eaten no breade, also being out of hope to recouer any for their retourne. The next day which was the laste day of October about nine of the clocke in the morning, we discried the high hills of *Croistmouron*, although that was not the place whereas we pretended to goe, wherefore costing the lande a thrée or foure Leagues, not minding to descend a lande, being well enformed that the inhabitantes there are allyed with the *Portingals*, and therefore for nothing we woulde aborde or descende there, keping on our way till the second of Nouember, that we arryued to a certayne place named *Maqueh*, for to enquire of things, specially, of the King of *Portingals* Armye, whereas preparing our boates and barges, for to come a shore, and set foote on lande, there appeared foure olde men of the countrey, for that the yong men were gone to the warre, the which olde men at the firste, fled away thinking we had bene *Portingals*, their enimies, but shewing them a token of assurance in the ende they came néere vs. Neuerthelesse staying there not aboue foure and twentie houres, we hoysted sayle for to drawe towarde *Caape de Frie*, distant from *Maqueh*, twentie fiue leagues.

The hills of Croistmourō.

Maqueh.

Caape de Fria.

This countrey is maruellous fayre, in tymes past inhabited by the *Portingals*, the which gaue it that name, which before was called *Gekan*, and there they reared a forte,

Gekan.

fort, minding there to remayne, for bicause of the goodnesse of the place. But within a shorte tyme after, for what cause I knowe not, but the *Barbarous* men of the countrey made them all to dye, and eate them vp as they vse customably their enimies. And at our ariuall they helde two *Portingals*, that they had taken in a little boate, and to them they though to doe the lyke, to whom our comming was a pleasure, for by vs they were recouered out of the handes of these cruell inhabitantes. Pomponius Melcus, calleth this *Caape*, of which we speake, the front of *Africa*, for that beyonde it bendeth lyke an Angle, and retourneth by little and little into the North and East, there whereas is the ende of the mayne land and of *Africa*, of the which Ptolomeus had neuer any knowlege.

The maner of these Barbaromen is to eate their enimies.

This *Caape* also is the chiefe or heade of Newe *Africa*, the which towarde Capricorne, extendeth to the mountaynes of *Habacia* and *Gaiacia*, the flat countrey is little inhabited, it is very brutish and Barbarous, yea monstrous, not that the men are so disformed as many haue written, as though that in their sléepe they had dreamed it, being not afrayde to affirme that there are people of whome their eares hang to their héeles, others with one eye in the foreheade as *Arismases*, others without heade, others hauing but one foote but of such a bredth, that therewith they may shadowe them selues against the heate of the Sunne, and they call them *Monomeres*, *Monosceles*, and *Sciapodes*, certaine others being ignorant doe write yet more strangenesse yea: late writers, writing without iudgement reason or experience. I will not altogether denye the monsters, which are vnnaturall approued by the Philosophers,

 and

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and affirmed by experience. But I doe impugne things that are so farre out of reason: let vs returne to our *Promentarie*. There is founde diuers kindes of dangerous beastes, & venomous, among others the Basiliscus, hurtfull to the inhabitants, also to the straungers and to those that go to fish on the Borders. This Basiliscus as euery man may know, is a venomous beast, that killeth a man with his onely looke, the body about nine inches long, the head like fier, vpō ẏ which ther is a white spot in maner of a crowne, the mouth red, & the rest of the face of blacke colour, the which I knowe by the skinne that I dyd see in the handes of an *Arabian*: he chaseth away all other Serpentes with his hissing (as Lucian sayth) for to remayne alone master of the fielde. To be short, I may say with Salust, that there dyeth more people by wilde beastes in *Africa*, than by any other inconuenience. This much thought I good to speake by the way.

Of the Iland Madagascar, otherwise of S. Laurence. Cap. 23.

THE great desire that I haue to let slip nothing that is necessarie and profitable to the Readers, bindeth me that I thinke it the office and duetie of a writer to treate of al things that partayne to his argument, without leauing one word out, the which thing hath stired me vp to set out in this place this Ilande so notable, hauing seuenty eight degrées of longitude, no minut, and of latitude aleuen degrées and thirtie minutes, very well peopled, and inhabited with blacke wilde men, (within a certayne time) the which kepe or holde the like maner of Religion as the *Mahometists*, some being Idolaters, but after another manner. It was firste discouered by the *Portingals*,

The fruitfulnesse of the Ile of S. Laurence.

Portingals, and named S. Laurence, and before *Madagascar* in their language, rich and fruitfull of all things, for that it lieth well. And also the trées bring forthe fruit of themselues without planting, grafting, setting or sowing: neuerthelesse their fruits are as good, swéete and plesant to eate, as if the trée had bene grafted. We sée in our countrey that the fruits of the fields, that is to wit, those that the earth bringeth forthe without laboring, is rude, wilde, soure, swete, and without any good tast, the others are contrary. Therfore in this Iland, is much better fruit than on the maine lande, although that it be vnder one Zone and temperatenesse, among the which there is one that they name in their language *Chicorin*, and the Trée that beareth them, is like to a fether trée of *Egipt*, or *Arabia*, as well in height as in leaues. The which fruit is séene héere, the which the shippes bring, and we cal them *Nuts* of *India*, the which the Marchants holde deare, for they are very faire and proper to make bottels, for the wine being a certaine time in these vessels, hath a maruelous swete smell and pleasaunt, bicause that the fruit hath a smell like Muske. Furthermore, those that customably drinke in these cuppes or vessels, as I was enformed of a Iewe, are preserued from the head ache, & from the ache in the flankes, and prouoketh brine. The which being noted of Plinie and others, they say that al kinde of Palmes, are healthfull and good for many things. This fruit wherof we speake, is altogether good. The *Indians* & *Ethiopians* being visited with sicknesse, péele the fruit, & drink the iuice or liquor, the which is white, like to milk, and therewith they are eased: also with this fruit, they make a kinde of sustenance, being mingled with certain meale of dried rootes or dried fishe, of the which they eate after that it is wel boiled together. This liquor is not to

Chicorin, a fruit that we name nuts of India.

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be kept long, but for the time that it may be kept, it is without comparison better for the partie that taketh it, than any kinde of conserues that may be found. And for the longer keping of this fruit, they boile the liquor, the which when it is colde, they put into vessels therfore appointed: others put therein Honey, to make it pleasaunt to drinke. The trée that beareth this fruit, is so tender, that if it be neuer so little touched or pricked with any sharpe or pointed thing, the iuice will come forthe, the which is pleasant to drinke, and very proper to quenche thirst. All these Ilands that are found on the coast of *Ethiopia*, as the Isle of *Prince*, hauing .35. degrées of longitude minute .o. and of latitude minute .o. *Mopata, Zonzibar, Monfia*. S. Apolin, and S. Thomas, vnder the line are riche and fruitfull, almost all full of these Palme trées, and other trées bearing fruit, that are maruellous good. There are found diuers other kinde of Palme trées bearing fruit, although that not all, like those of Egipt, and in all the Indies of *America* and *Perou*, as well on the maine land, as in the Ilands are found of seuen sortes of Palme trées, all differing in fruit the one from the other. Among the which I haue found some that beare Dates good to eate, as those of *Egipt*, of *Arabia, Felicia* and of *Siria*. Moreouer in this said Iland, are Melons of a merueilous greatnesse, being as great as a man may compasse or embrace, of a ruddy colour. Also there are some white, and others yellow, but muche more wholesomer than oures in *Europe*. There are also diuers kindes of good herbes and healthsome, among the which there is one, the which they name *Spagnin*, the which they vse for their woundes and sores, also against the biting of Vipers and other venemous beastes, for it drawveth out the venime or poison. Furthermore there is founde great

The Ile of Prince.

Seuen sortes of Palme trees in the Indies of America.

Spagnin a kind of herbe.

quantitie

quantitie of good Saunders in the woodes and groues. As touching beastes wilde and tame, fishes and birdes, our Iland norisheth of all sortes, and in as great quantitie as is possible. In the which Iland there is a straunge birde, made like a puttocke or rauenous foule, the bill like a Hauke, hir eares hanging downe to hir throte, the féete very rough and full of fethers, being of a white shining colour like to siluer, onely the fethers on hir head are blackishe. This birde is named in their language *Pa*, in the Persian tongue *Pie* or *Lege*, and this foule liueth with Serpents, of the which there are great quantitie, and of diuers kindes. Also there are other kinde of birdes not like to those in our Countrey. As for beastes, there are a great number of Eliphants, and beasts with one horne being of two kindes. Of the which the one is the Asse of *India*, hauing the foote not clouen, as those that are found in the land of *Persia*, the other is named *Orix* or clouen foote. There are no wilde Asses, but onely on the dry land. Whether þ there be any Unicorns I know not, but being at the *Indies* of *America*, certain of the *Indians* came to sée vs aboue .lx. or .lxxx. leagues of: whome as we did question with of many things, they shewed vs that in their countrey there was a great nūber of certain great beastes, like to a kinde of wilde cowes þ they haue, hauing one only horne in their forehead, about a fadome lōg, but to say þ they are Unicorns I am not sure, hauing no perfect knowledge therof. I haue before shewed þ this countrey or Iland norisheth great store of serpents & Lezards of a maruelous greatnesse, þ which are easily takē wout dāgers. Also þ *Neigers* eat these Lezards, so do the *Indians* of *America*. There are lesser ones of þ bignesse of a lege, that are very good and delicate to eat, beside many good fishe and foule, which they eate when they sée time.

Pa a straunge birde.

The Asse of India, Orix.

Among

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Among other secretes, bicause of the multitude of fishe, there are great store of Whales, out of the which the inhabitaunts of the Countrey drawe Amber, the which many take to be gray Amber, a thing that is here very skant and precious. Also it is very hearty, and good to comfort the most notable partes of our humaine body: and with the same they make a great trade with straunge Marchauntes.

Gray Amber very cordiall.

Of our arriuall to Fraunce Antartike, otherwise named America, to the place named Caape Defria. Cap.24.

After that by deuine prouidence, with so many trauailes common and ordinarie to so long a Nauigation, we were come to the maine land, not so soone as our heartes desired, which was the tenth day of Nouember, and in stead of taking our rest, it behoued vs to discouer & seeke out proper places, to make or reare newe siedges, being no lesse astonied or amazed, than the *Troyans* were at their arriuall into *Italie*. Hauing therefore stayed but a while at the former place, where as we landed, as in the former Chapter we haue shewed, we spred againe our sailes, sailing towarde *Caape Defria*, wheras we were well receiued of the *Indians* or wilde men of the Countrey, shewing according to their manner, euident signes of ioy: neuerthelesse we stayed ther but .iij. dayes, they welcomed vs one after an other, according to their custome, with this word *Carainbe*, which is as muche to say as welcome, or ye are welcome. And for to shew their good wils, one of their great *Morbicha Onassonb*, that is to say, King, feasted vs with a kinde of meale made of rootes, and with their *Cahonin*, which is a drinke made of *Mil*,

Caape Defria.

Cahonin, a drinke in America.

Mill is named *Auaty*, and it is great like a pease: there is bothe white and blacke. And for to make this drinke, they let this *Mill* boile with other rootes, the which after it is boyled, hath a colour like to Claret wine: and these *Indians* finde it so good, that therewith they will be dronken, as men will be with wine in our Countrey. It is thicke like to wine lees. Heere I wil shew you a superstition that they vse, to make this drink, after the straungest maner in the world. After that it hath boyled in certen vessels made for that purpose, there shall come certaine virgins or maidens that shall chawe or champe in their mouthes this *Mill* being so boyled or sodden, then they shall put it into a nother vessel therunto appointed, or if that a woman be called therto, she must first abstain certaine dayes from hir husband: otherwise they thinke that this *Bynerige* or drinke, will neuer come to good perfection. This being done, they will make it boyle againe, vntill that it be purged or cleansed, as we see the wine boyling in the tunne: & then within certaine dayes after they drinke thereof. Now after that they had entertained vs after this sorte, they brought vs afterwarde to see a large stone of fiue feete long or there about, in the which appeared certaine strokes of a rod or small wand, and the print of two feete, the which they affirme to be of their great *Caraibe*, whome they haue in as great reuerence, as the *Turks* haue Mahomet, for bicause (say they) that he hath giuen them the vse and knowledge of fire, likewise to plant rootes, for before they liued but with leaues, as doe the brute beastes. Being thus guided and led about by their King, we forgate not diligently to know and visite the place, wheras among other commodities requisite and necessary, we founde that there was no freshe water to be had but far from thence, the which letted

The superstition of these Indians in making this drinke.

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letted vs to stay ther any long time, for ẏ which we were sorie considering the bounty of the countrey. In this place there is a Riuer of salt water passing betwene two hills, separated the one from the other about a stones throwe, and entreth into the countrey about. 36. leagues. This Riuer hath great quantitie of good fish of diuers kindes, chiefly greate moulets, so that whilest we were there we sawe the *Indians* catche of these fishes aboue a thousand in a shorte space. Furthermore there are many birdes of diuers kindes with strange fethers, some as red as fine scarlet, others white, ashey, and other colours. And with these fethers the wilde men or *Indians*, make hats, and garments, either for to couer them or for beauty. When they goe a warfare or when they haue any skirmish with their enimies. Others also make them Gownes and Caps, after their maner: and for a manifest truth it may be knowen by a gowne that I brought home, with the which gowne I made present to Monsieur Troisteux, a gentleman of the house of my Lorde, the right reuerend Cardinall of *Sens*. Among these number of birdes al differing from those of our *Himisperia*, there is one which they name in their language, *Arat*, the which is a very bearon in proportion, sauing that his fethers are red as Dragons bloud. Furthermore there are sene trees without number being grene all the yeare long, of the which the moste parte rendreth diuers kindes of gumme, as well in colour as otherwise. Also there is growing on the sea bankes little vines (which is a kinde of cockle of the greatnesse of a pease) the which the wilde men beare or hang about their necke like pearles, specially when they are sicke, for they say it prouoketh the belly, and serueth for a purgation, some of them make powder thereof and eate it. Moreouer they say, that it is good to

A Riuer of salt water.

Birdes with diuers coloured fethers.

A gown made of fethers brought from America.

Arat a red bird.

stay

stay a bloudy flixe, the which semeth to me contrary to his purging vertue. Neuerthelesse it may haue bothe, bicause of the diuersitie of his substances. And therefore the women beare it more oftener at their neckes and armes than the men. Likewise there is found in that countrey, and on the sea borders on the sande greate plenty, and a kinde of fruite that the *Spaniards* name sea beanes, being rounde lyke a Teston, but more greater and more thicker of a ruddy colour, so that if you sawe them you wold say they were Artificiall: the people of the countrey set nought by them, neuerthelesse the *Spaniards* cary them into their countrey, and the Womē and Maydens, commonly hang them about their necke, being set in gold or siluer, the which they say hath vertue against the collicke, the payne in the head, and others. To be short, this place is pleasant and fruitfull, and they that enter farther into that countrey shall finde a flat countrey, couered with strange kinde of trees, the like are not in *Europe*, being also beautified with fayre Riuers and springs and very cleare waters: among the which there is a fish very monstrous for a freshe water fish, this fish is of the largenesse and greatnesse of a herring, armed from the head to the tayle, like a little beaste of the earth, named Taton, the heade without comparison greater than the body, hauing three bones in the chyne, and very good to eate, at the least the *Indians* eate of them, and they name it in their language *Tamouhata*.

Of the Riuer of Ganabara otherwise called Ianaria, and how that the countrey whereas we arriued, was named Fraunce Antartike. Cap. 25.

Hauing no time to remaine any lõger at *Cape de Frie*, for the reason before shewed, it behoued vs to depart,

so

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so that we wayed our ankers, and hoised vp sailes to sail to some other place, to the great displeasure of the *Indians* of that Countrey, that thought we wold haue stayed a longer time, folowing the promise that we had made them at our first arriuall. Therfore we sailed the space of foure dayes vntil the tenth, that we found this great riuer of *Ganabara*, being so named of the inhabitaunts of the Countrey, for that it is like to the lake, or otherwise *Ianaria*, by those that first did discouer it, being distaunt from the place from whence we departed 30. leagues: and by the way, the winde became contrary. Now therefore that we had passed many little Ilands on that sea coast, and the straight of our riuer being about a gunne shotte brode, we were determined to enter in at that place or straight, and with our barkes to take land, whereas incontinently the inhabitants receiued vs very curteously, and as hauing knowledge of our comming, they had rered a faire Palace according to the manner of the Countrey, strewed & decked with leaues, and boughs of trees, and sweete smelling herbes, by a manner of honor, shewing of their part great signes of ioy, inuitating vs to doe the like. The most eldest which are as Kings and gouernours, receiued vs one after an other, and with an admiration they saluted vs in their language according to their maner, and then they conducted vs to the place that they had prepared for vs, to the which place they brought vs vitailes of all sides, as meale made of a rote, which they name *Manihot*, and other great & little rotes, very good and pleasant to eate, and other things according to the Countrey. So that being there arriued, after that we had prayed and giuen thanks, (as the true Christian ought to do, to him that had pacified the Sea and the windes) to be short, to him that had shewed & giuen vs the mean to

Ganabara so called, bicause of the likenesse to the lake.

Manihot a rote that the wilde men vse to eate.

to accomplish this voyage, we rested vs vpon the greene grasse: as the *Troyans* did after so many shipwracks and tempests when that they met with the good Lady Dido, but Virgill saith that they had good olde Wine, and not faire water. After that we had rested there the space of two moneths, & viewed as wel the Ilands as the maine land: the Countrey was named *Farre about*, the which by vs was discouered *Fraunce Antartike*, whereas we found no place so proper and wel standing for to reare or edifie a holde, as a litle Iland, containing only one league of circuit, lying almost at the original beginning of this riuer which we haue before spoken of. The which Iland with the holde that we there edified, was named *Villegagnon*. This Iland is very pleasaunt, for that therein groweth Ceader trees, and many sweete smelling Trees that are greene throughout the yeare. In deede there is no fresh water to be had neere hand: neuerthelesse the Lord of *Villegagnon* fortified himselfe there, for to be sure and out of danger of the wild men that will be sone offended. And also against ẏ *Portingals*, least they shold at any time make thither, so that he strengthened himselfe in the Iland, as wel as was possible. Now as for vittails the *Indians* or wilde men brought vs thither suche as the land or countrey bringeth forth: As fish or Venison and other wilde beasts, for they norish them priuily, as we do here a dog or a cat. Also they brought vs meale of those rotes of which we haue before shewed, hauing neither breade nor wine. The which vitels we had for a small value, as little kniues, loking glasses, & nets to take fish. Moreouer among other things noted in this riuer, nere to ẏ straight, there is a lake that proceedeth out of a high stone or rock, being of a maruelous heigth, being to loke to, as high as the cloudes and very large, the which is a thing almoste

A pleasant and comfortable Iland, in the which the Lord of Villegagnon fortified him selfe.

A rocke from whence procedeth a lake.

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vncredible. This rocke is enuironed or compassed with the Sea.

Of the fish that is in this great Riuer before named. Cap.26.

BEfore that I procede any further, I meane to treate particularly of the fish that is founde in the fayre Riuer of *Ganabara*, otherwise named *Ianaria*, which are in great abundance, amõg the which there are oysters, of which the shell shineth like fine pearles, ŷ which oysters, the wild mẽ do commonly eate with other little fish that the children fish: and these oysters are like to those that beare pearles, of the which also there are founde in that countrey, but not so fine as those of *Calicut*, and other places in the Easte. Moreouer these wilde men fish for other great fish, of the which there is great plenty. Their vse and maner to take them is, that they being naked in the water, be it fresh or salt, shote at them with their arrowes, to the which they are very expert, then they draw them out of the water, with a corde made of cotton or of the pille of some trée, or else the fish being dead, floateth of himself aboue the water. Among these fishes there is one very monstrous, the which they name in their language *Panapana*, lyke to a Dog fish, the skin wherof, is very rough: this fishe hath sixe holes or spurgings on eche side of the throte like to a Lampron, the head monstrous, and the eyes almost at the ende of the heade, so that from the one eye to the other, ther is distant a fote and a half: this fish is geason, notwithstanding the flesh is not so excellẽt to eate, for it hath the taste of a Dog fish. Moreouer, there is in this floud or riuer, a great multitude of thornebacke & skaate fish, but not like to ours in *Europe*, they are twise as large and more lenger, the head flat and long, at the ende of which there is two hornes, being a fote long

Oysters hauing pearles.

The maner of these wild mẽ to take fish.

Panapana a kinde of fish.

A kinde of thornebacke.

a péece, and betwene these hornes are the eyes, and the tayle is two fote long, and slender like a Rats tayle: the wilde men of the countrey will not eate of them for no good, neither of the Torterel. For they imagin and think that euen as this fish is slowe in swimming, it wolde also make them heauie and slowe, by the which meanes they might be taken of their enimies, so that they coulde not runne, nor folow nimbly the course. They name this fish in their language *Ineuonia*. The fish of this riuer generally is good to eate, so is the sea fish that coasteth that countrey, but not so delicate as the fish vnder the lyne, & in other places of the sea. I will not forget nor leaue out now that I am in purpose of fish, to shewe a maruellous thing, and worthy of memorie. In this lande or cõtrey about the riuer before named, are trées growing on the sea borders or brinkes, couered with oysters alwayes to the very top: you shall vnderstande, that when the sea swelleth, it casteth the floud very high, and far on the lande twise in.24. houres, so that the water couereth oftentymes these trées, so that the oysters being brought in by these springtydes, take holde, and close against the branches, being of an vncredible multitude, of the which when the wilde men minde to eat, they cut the branches of the trée being so charged and loden with oysters, as we doe here a branch of a peare trée, being loden with peares, the which they eate more commonly than greater oysters that are in the sea, for bicause (say they) that they are more wholesomer and haue a better taste, and that they wil not engender feuers, so sone as the others.

Ineuonea.

Trees bearing oysters.

Of America generally. Cap.27.

NOwe that I haue treated particularly of the places wheras we did most remaine after that we had takẽ land & chiefly of ŷ wheras the Sieur of *Villagagnon*, doeth

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inhabite with other French men euen at this day. Likewise of this most notable riuer which we name *Ianaria*, the circumstances of the places, for that they lie in a land discouered and found out in our time, there resteth nowe to wright that, the which we haue learned & knowne for the time that we remained ther. It is most true that this land was not knowne to the writers in times past, neither yet to the auncient Cosmographers that haue deuided the earth to be inhabited in thrée parts, *Europa, Asia,* and *Affrica*, of the which they only had intelligence, but I am sure that they had no knowledge therof, for if they had knowē it, they wold haue noted it for the fourth part of the world, for it is much more greater than any of the others. This lād by good right is called *America*, taking name of him that first found it out, being named *Americus Vespucia*, who was a very expert man in the Arte of Nauigation & in other high enterprises. But since him, diuers men haue discouered the greatest parte lying towards *Temistitan* vnto the Countrey of the Giants, and the straight of *Magellan*. Why it shold be named *India* I know not, but the East countrey that is named *India*, hath taken his name of that notable floud or riuer *Indus*, the which is very farre from *America*. It shall therfore suffice to call it *America*, or Fraunce Antartike. It lieth betwene the two Tropikes euen beyonde Capricornus, the west side extending towards *Temistitan* and *Moluques*, toward the South to the straight of *Magellan*, and on bothe sides of the West sea and peaceable: true it is that neare to *Darienna* and *Furna*, this Countrey is very straight, for the sea on bothe sides entreth very farre into the land. Nowe will I write of that parte which we haue moste knowne and frequented, which lieth about the Tropike *Brumall*, and yet beyond that it hathe bene

America not known of the Cosmographers in times past.

Americus Vespucia did first finde out America.

The lying of America.

bene and is inhabited at this day, besides the Christians that haue dwelled there since Americus time, with a maruelous strange wild and brutish people, without Fayth, without Lawe, without Religion, and without any ciuilitie: but liuing like brute beasts, as nature hath brought them out, eating herbes and rootes, being alwayes naked as well women as men, vntill such time as being more visited and frequented of Christians, they may perauenture leaue this brutish liuing, and lerne to liue after a more ciuill and humayne manner. And therefore we ought greatly to praise our maker that hath illuminated our hartes, not leauing vs so brutishe as these poore wild men. As touching the grounde or lande of *America*, it is very fruitfull in trées bearing very excellent fruite without labor or séede. And it is not to be douted, ẏ if the land were tilled, it wold bring forth very good things, considering how it doth lye with fayre mountaynes and dales, riuers bearing very good fish, fat Ilandes likewise firme and mayne lande. At this day the *Spaniards* and the *Portingals* do inhabite and dwell in a great part thereof, the *Entilles* on the West sea, *Moluques* on the peaceable sea, from the mayne lande, vnto *Dareiena*, *Parias*, and *Palmaria*, the others more toward the South as in the land of *Bresill*, so much thought I good to write of this Countrey in generall.

What the inhabitants of America are.

America is a very fruitfull countrey.

What parte of America is inhabited by the Spaniards and Portingals.

Of the Americans Religion.
Cap. 28.

We haue before shewed how that these poore people liue without Religion, and without Lawe, the which is very true, but there is no creature liuing that is partaker of reason (so blinded) seing the

 heauen

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heauen, the earth, the Sunne, the Moone so ordayned, the sea, & the things that are dayly séene, but that will iudge these things to be made by the hande of some greater workemaister than man. And therefore there is no Nation be they neuer so brutish, but that by their owne naturall reason haue some religion, and some cogitatiō of God: they all therefore confesse, that there is some power and soueraygntie: but what a one it is, fewe there are that knowe it, and that hath caused the diuision of Religion. Some haue acknowledged the Sunne for soueraigne, others the Moone, some others the Starres, & others otherwise, as Histories do recite. Nowe to our purpose, these wilde men of *America*, make mention and tel of a greate Lorde, whom they name in their language *Toupan*, the which they say is aboue, and maketh it rayne and thunder, but they haue not the meane to praye nor to honor him at one tyme or other, neither yet no place appointed. If one shew them of God, as I haue many times done, they will giue an attentiue eare thereunto with an admiration, and they will aske if it be not that Prophete that hath taught them to plante their great rootes, that they name *Hetich*. And they haue heard say of their fathers, that before they had the knowledge of the rootes, they lyued but with herbes and wild rootes, like brute beasts: there was they say in their countrey a great *Charaiba*, that is to say a Prophete, ẏ which came to one of their yong maydes, & gaue hir certaine great rootes named *Hetich*, shewing hir, that she shoulde cut them in péeces, and then plante them in the earth, the which she did, and since they haue alwayes continued from father to sonne: the which roots haue so wel prospered, that now they haue so great abundance that they eate little other foode, and it is as common with them as breade is with

The Religion of the Americans.

Toupan.

Hetich rootes.

Charaiba.

vs. Of this roote I find two kindes of one greatnesse: the first when it is sodden or boiled becommeth yellow, & the other white, and these two kindes haue the leafe like to a mallow, it neuer beareth séede, and therefore these wild men do plant againe this roote, being cut in péeces, so that they being replanted multiplie exceedingly. When that this countrey was firste discouered and founde out, as before we haue shewed, which was in the yeare 1497, by the commaundement of the King of *Castilia*, these wilde men being amased to sée the Christians in the order as they had neuer before sene ẏ like: likewise their maner, gesture and doings, they estemed them as Prophets and honored them as Goddes, until they perceiued that they became sicke to dye, and to be subiect to the like passions that they were, then they began to dispraise them, and to intreate them worse than they were accustomed as they that afterwardes went thither *Spaniards* and *Portingals*: so that if they be angred, they force no more to kil a Christian and to eat him, than if it were one of theyr enimies: but this is in certayne places, and specially among the *Canibals*, that lyue with none other thing, as we doe here with biefe and mutton. Also they haue left calling them *Carabes* or halfe Gods, and nowe they call them as in reproche Mahira, the which was the name of one of theyr ancient Prophetes, whom they did detest and abhor. As touching *Toupan*, they esteme him greate, not resting in one place, but going about here and there, and they say that he declareth his greatest secretes to their Prophets. This therefore shal suffice for the Religion of these wild men, the which I knew and vnderstode by a french expositor that had dwelled there ten yeares, who vnderstode perfectly the language.

America first discouered in the yere. 1497

The Canibals are a people that liue with humaine flesh.

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The maner and custome of the lyuing of these Americans as well men as women.

Cap.29.

WE haue here before shewed speaking of *Africa*, the which we costed in our Nauigation, that ye *Barbarians* and *Ethiopians*, and others in *India* went customably naked excepting their priuie partes, the which they couer with certayne vailes or aprons of cotton, or beastes skins, the which without comparison is more tolerable than in our *Americans*, that liue all naked euen as they come out of their mothers wombe, as well men as women without any shame. If you woulde know whether they do it of indigencie, or for the extreme heate, I answere that they may make themselues clothing of cotton as well as to make them beds thereof to rest in, either they might cloth them with beastes skins, as well as those of *Canada*, for they haue greate plenty of wild and tame, easy to be taken. They haue this opiniõ, that being naked and without apparell, they are more nimbler and better disposed to all kynde of exercises.

Howe these Americãs liue.

Moreouer if any tyme they be clad with any thyn and light shirte, the which they haue peraduenture gotten by greate payne: when they mete with their enimies they put it of before they set hande to their weapon (whose weapons) are a bowe and Arowes, for they thinke ye this garment or shyrte would take away their dexteritie in their fight, also that they could not easily flye nor remoue their iointes before their enimies: yea they say that they shoulde be taken of their enimies by such garments. And therefore they had rather be naked, so ignorant are they and yll aduised. Neuerthelesse they are very desirous of gownes, shirts, hats, and other clothing, and they esteme them so precious and costly, that they will rather let them marre

marre & take harme, than once to weare them, least that by that meanes they shuld hurt them. In dede somtimes they will put them on when that they remaine at home, drinking and making good cheere after the death of their parents and friends, or in some solemnity after that they haue obtained victorie of their enimies. Moreouer if that they haue on any garment, they will put it of when that they sit downe on the ground, and caste it on their shoulders for feare of soyling of it. There are olde men & women among them, that hide their priuie partes with leaues. Some haue said that in *Europe* when it was first inhabited, the men and women went al naked, only their secrete parts couered, as we read of our first parents. Neuerthelesse in that time the men liued longer than they do in our age, being not subiect to so many diseases as we are, so that they haue affirmed that all men ought to goe naked as Adam and Eue our first parents did, when they were in Paradise. As touching this nakednesse, we finde it not by Gods commaundement, I know that there are certaine heretikes called Adamians, that mainteine this nakednesse, the which sect liued all naked, as these *Americans* of which we speake. And they allẽbled in their sinagogs for to pray, al naked, and by this ye may know their opinion to be false, for before the sinne of Adam & Eue, as it is shewed in the scripture, they were all naked, but afterward God gaue them garmẽts of lether to couer their nakednesse, as the *Canadians* vse at this day. The which error others haue maintained, as the *Turlupins* and the Phylosophers named *Ciniques*, ye which alleage for their reasons, & do teach it publikely, that a man ought not to hide that, which nature hath giuen him. By this ye may see that these heritikes are more impertinẽt, hauing had the knowledge of thingstl, an our *Americans*. The Ro-

Adamians a kinde of heretikes, that maintained nakednesse.

The opiniõ of the Turlupins, and the Philosophers of Ciniques, cõcerning nakednesse.

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maines though they were very strange in their liuings, yet they neuer remained naked. As touching ye statues and images, they were made and reared vp in their temples all naked, as Titus Liuius sheweth, hauing neither hat nor coife vpon their heads: as we find of Caius Cæsar, who being balde before, was wont to bring his hair that grew behinde, forward for to couer his forhead: and therfore he had licence to weare a cap or coife on his head, for to hide that parte of his head that was balde. So muche thought I good to speake, treating of the wilde men of *America*. Moreouer I haue seene those of *Perou* vse to weare litle garments made of Cotten after their maner. Also Plinie sheweth, that in the farther parte of the East *Indies*, (for he neuer had no knowledge of *America*:) on ye borders of *Gangis*, there is a kinde of people cladde with broad leaues, which people are of a litle stature. I wil say moreouer as touching our wilde men, ye they haue a very fearful loke, bolde of speche, their language is short and obscure, and yet more easier to learne than the Turkishe speche, and others of the East parts, the which I may affirme by experience. They take great pleasure to speake distinctly, and to vaunt of the victories and triumphs that they haue had ouer their enimies. The elders among thē will kepe their promisse, and are more faithfull than the yong men, & yet they are all subiect to theft, not that they steale one from another, but if they finde a christian or a straunger, they will rifle him (of their golde & siluer they will take none) for they haue not the knowledge nor vse therof, but their garments. They vse great threatnings, specially when ye they are angred, not only to smite but to kil. Though they be vnciuil, yet are they prompt & ready to do one seruice, yea for a little reward, euen to guide a straunger. l. or. lx. leagues into the Countrey for feare of difficulties

Iulius C[æsar] did weare a cap against the order of the Romaines.

difficulties and dāgers, with other charitable and honest dedes (more than among Christians.) Now these wilde men being naked, haue a tawny colour, the reason therof I leaue to the iudgement of naturall Phylosophers, & why they are not so blacke as the *Neigers* of *Ethiopia*. To the rest, wel formed and proportioned of their members, but their eyes are euill made, that is, blacke and louring, and their loke like to the loke of a wilde beast: they are of a high stature, wel disposed, quicke & nimble, seldome grieued with sicknesse, vnlesse they be hurt with arowes in the warre.

The stature and naturall coloure of the Americanes.

The manner of their eating and drinking. Cap.30.

It is easy to be knowne, ye these wilde men of *America* haue no more ciuilitie in their eating, than in other things, for as they haue no lawes to take the good, & to eschue the euil, euen so they eat of al kinds of meats at al times and houres, without any other discretion. In dede they are of thēselues superstitious, they will eat no beast nor fish, ye is heauy or slow in going, but of all other light meats in running & flying, as Venison and such like, for bicause that they haue this opinion, that heauie meates wil hurte and anoy them when they should be assailed of their enimies. Also they wil eate no salte meates, nor yet permit their children to eate any. And when they see the Christian eate salt meats, they reproue them therfore as a thing impertinent, saying that such meats will shorten their liues: their ordinary meates are roasted after their manner, as Rats of diuers kinde, and great ones, a certaine kinde of Toades greater than oures, Cocodrils and others that they roast all whole, with the skin and the bowels, and this they vse without any difficultie, yea

The wilde mē liue without lawes.

The Americanes detest and abhorre salte meates.

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The Lezard of America.

yea these Cocodrils and great Lezards as great as a pig of a month old, the which is a fine meat (as they say that haue eate thereof.) These Lezards of *America* are so priuie, that they will come neare vnto you, and take their repast, if that you wil take it without feare or difficultie. Their flesh is like a Chickens flesh, & they kil them with shooting at them with their arrowes. The meates that they boile, are Oysters and other shell fishe of the sea. In taking of their foode, they obserue no houre, but all times and houres that they feele them selues to haue a stomake or appetite, be it in the night after their first sleepe, they will rise to eate, and then lay them downe to sleepe. In their repast they kepe a maruellous silence, the which is more to be commended, than amongst vs that bable and talke at our tables, they doe seethe and roast very well their meate, and eate it measurably and not rashly, mocking vs that deuoure in steade of eating: they will not drinke when they eate, nor eate when they drink, so that they will forbeare drinke a whole day. When they make their great bankets and solemnities, as when they haue obtained some great victorie on their enimies, then they wil sit drinking a whole day without eating. They make drinkes of great *Mill* white and blacke, the which they call in their language *Auaty*. Neuerthelesse after that they haue sate drinking, being once departed the one from the other, they will eate such as they can finde. The porest sorte liue more with sea fishe, & other like meates than with fleshe, they that are farre from the sea, do fishe in riuers. Also they haue diuers kindes of fruites, as nature bringeth them forthe, & yet they liue long in health and well disposed. Here you must note that our elders in times past liued with fishe. The lawes of Triptolomeus, as Xenophon wryteth, did defend and forbid the *Atheniens* the vse of flesh. Therefore it is no strange thing for to liue with fish. Firste in our *Europe*, and before that the grounde was tilled, men lyued more hardly without flesh or fish, hauing not the meane to vse them, and yet notwithstanding they were stronger, and lyued the longer, being nothing so feminate as now in our age. Now these wilde men vse flesh and fish, as we haue before shewed. Some lye and eate in their beds, at the least they sit and eate in their beds, specially the maister or chiefe of the family shalbe in his bed: and the others about him doing him seruice, as if nature had taught them to doe honor & reuerence to the aged.

How these Americans kepe silence at their meat.

Auaty a drink.

The more delicate a man is nourished the lesse strength he hath.

Moreouer they haue this honesty, that the firste that hath taken any great praie, be it on water or lād they wil distribute to euery one specially to Christians, if there be any, and they will request and desire them freely to eate therof, esteming it a great iniurie if you refuse it. Also so sone as you enter into their lodgings, they will aske you in their language Marabisser, what is thy name? and you may be well assured, that if they once knowe it, they will neuer forget it, their memorie is so good. Were it Cyrus the King of *Persia*, Cyneas legate to the King Pyrrhus, Metridates, nor Cesar, the which Plinie writeth of, to haue bene of so good a memorie, and after you haue answered them, they will aske you, Marapipo, what wilt thou say? and many other things.

Against the opinion of those that thinke these wilde men to be all heary. Cap. 31.

FOR bicause that many haue this follish opinion, that those people, whome we call wilde men, as they

lyue

liue in the woods and fields almost like to brute beasts, so in like maner they are heary all ouer their bodyes, as a Lion, a Beare, or such like. Also they are so pictured and painted in their tablets & clothes. To be short, in setting out a wilde man, they set him out al hairy, euen from the head to the fote, the which is altogether false and vntrue. I haue knowne some so obstinate, that they would affirme it with an othe, as those that had sene it of a truth. As for me I knowe and affirme the contrary, for that I haue sene it. The wilde men as well of the East *Indies*, as of *America*, come forthe of their mothers wombe as faire and as well pollished as oures of *Europe*. And if that haire grow by succession of time on any parte of their bodies, as it doeth to vs and others in what parte of the body so euer it be, they scratche it of with their nailes, sauing only the haire of their heads, so greatly they doe detest and abhorre it, as wel women as men. And the hairs that growe on their browes, the women doe shaue it of with a certaine herbe that cutteth like a raser: this herbe is like to Sage or Iouncke, that groweth by the water side. As touching the hair Amatory, and their beards, they pluck it of, as wel as of the rest of the body. Within these few yeares they haue found the meane to make litle pinsers, with the which they pull of their haire, for since that they haue bene frequented of Christians, they haue learned the way how to forge Iron. And therfore beleue not hereafter the common opinion of ẏ painters nor their doings in this poynt, for they haue libertie to paint things to their owne discretion, euen as Poetes haue to forge and inuent lies. If it should chaunce that a childe should come forth of his mothers wombe hairy, & that the hairs should grow & encrease all ouer his body, as the like hath bene sene in *Fraunce*, this were an accident of nature, as if

A kinde of herbe that cutteth like steele.

if a childe should be borne with two heades or suche like.
These are not things so wonderfull and straunge, consi-
dering that Physitians can shew the reason. I haue sene
a childe in *Normandie*, couered with scales like a Carpe.
These are imperfections of nature, according to ẏ Glose
on the .xiij. Chapter of Esay, shewing of certaine mon-
sters hauing the shape of men named Satires, liuing in
the wodes, hairy like wilde beastes. And of this the wry-
tings of Poets are full of Satyres, Faunes, Nymphes,
Dryades, Hamadryades, Oreades, and other kinde of
monsters, the which at this day are not to be founde, as
they were in times past: by the which meanes the Deuill
sought to deceiue man, chaunging himselfe into a thou-
sand similitudes and likenesses. But now that our Lord
Iesus of his mercy hathe reuealed himselfe to vs, these
wicked spirits haue bene chased and driuen out, and hath
giuen vs power to resist thẽ, as witnesseth the holy scrip-
ture. Moreouer in *Affrica* are to be sene at this day cer-
taine monsters disformed, for the reason that we haue be-
fore shewed in the beginning of this boke, with others
that at this presẽt I will leaue out. Furthermore as tou-
ching these *Americanes*, they make their haire grow as
Monkes were wont to doe, the which passeth not their
eares, they cut their haire of before, for this occasion as I
haue bene enformed, for if they should weare their haire
long before, and their beard lõg, it shold be occasion that
they shold fal into the hãds of their enimies, which wold
take them by their haire and by their beard. Also they say
that their ancestors haue shewed them, that to haue their
head and beard thus cut and shauẽ, causeth them to haue
a maruellous great audacitie and courage. It would be
thought, ẏ if these wilde men haue frequented *Asia*, they
shold haue learned this of the *Abantes*, ẏ first found this
inuention

A monstrous forme of a childe couered with scales.

Abantes a people in Asia.

inuention of shauing or cutting of heare. For to be as they say, more valiant and hardy among their enimies. Also Plutarke sheweth in the life Theseus, that ye custome of the *Athenians* was, that they that were constituted as tribunes in their common wealth, were bounde to offer the lockes or heare of their heades to the God in the Ilād of *Delphos*, so that Theseus hauing shaued the heare of, on the forparte of his head was thereto prouoked by the *Abantes*, a people of *Asia*. Moreouer we find, that Alexander the great, caused his men to take the *Macedonians* by the heare of their heade, and by their bearde: for at that time there was no barbars for to polle and shaue, and the firste barbars that were séene in *Italy*, came out of *Sisily*. This much as touching the heare of these *Americans*,

The maner of the Athenians.

Of a tree named in the Americans tong Genipat, with which they make coloures. Cap.32.

Genipat a tree, and the fruite.

Genipat is a trée, the which the wild mē of *America* do greatly estéme for the fruit that it beareth being of the trées name, not that it is good to eate, but profitable to other things that they applie it too. It is like of greatnesse and of colour to our peach, of the iuice wherof, they make a certayne colloure, with the which sometimes they colour al their bodies. The pore brutish men not knowing the meane to drawe out the iuice or liquor of this fruit, are constrayned to chew it, as if they woulde swallow it downe, then they take it out & wring iuice out with their handes, as you woulde wring water out of a spunge, the which liquor or iuice is as cleare as cristal, so that when they are minded to make any enterprise or feat,

The maner how to make colour of this tree Genipat.

feate, or to visite one another, and to make some solempnitie, they wet all their bodies with this iuice or liquor, and the more it drieth vpon them, the morer perfecter colour it attaineth. This colour is betwene an Azure and a blacke, and neuer in his perfect colour, vntill it haue bene the space of two dayes vpon their bodies, & so these pore people be as well content with that, as we be with Veluet or Sattin, or any other costly garment when we goe to a feast or a wedding. The women do more oftner colour them selues therewith than men. Furthermore ye shall note in this place, that if the men are minded to go ten or twelue leagues off to drink or make good chéere with their friendes, they will pille some kinde of Trée, where within shall be red, yelowe, or some other colour and they will stampe it very small, and then they wil take gumme out of another trée, the which they name *Vsub*, with the which they wil rub al their body ouer, although it be good for wounds and sores, as I haue séene by experience, & then vpon this Gumme they wil poure of these coloures before shewed. Others in stéede or for want of these trées or coloures, wil sow many little fethers together of all colours, some as red as fine scarlet, and others of other colours, & about their heads they will haue garlands of these fethers maruellous faire. This trée *Genipat* hath leaues like to a nut trée, and ye fruit groweth at the end of the braunches one vpon another on a straunge fashion and maner. There is also a nother trée named *Genipat*, of which the fruit is greater, and good to eat. There is a nother secrete herbe which they name in their language *Petun*, the which most commonly they beare about them, for that they estéeme it maruellous profitable for many things, this herbe is like to our Buglos. They gather this herbe very charely, and dry it within their little

The maner of these wild mē to colour their bodies.

Vsub a kinde of Gumme.

An other tree named Genipat.

Petun an herb, and howe it is vsed.

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cabanes or houses. Their maner to vse it, is this, they wrappe a quantitie of this herbe being dry in a leafe of a Palme trée which is very great, & so they make rolles of the length of a cādle, & than they fire the one end, and receiue the smoke therof by their nose and by their mouthe. They say it is very holesome to clense & consume the superfluous humors of the brain. Moreouer being taken after this sort, it kepeth the parties from hūger & thirst for a time, therfore they vse it ordinarily. Also whē they haue any secrete talke or coūsel among them selues, they draw this smoke, & then they speake. The which they do customably one after another in the warre, whereas it is very néedful. The women vse it by no meanes. If that they take too much of this perfume, it will make them light in the head, as the smel or tast of strong wine. The christiās that do now inhabite there, are become very desirous of this parfume, although ẏ the first vse thereof is not without danger, before that one is accustomed therto, for this smoke causeth sweates & weakenesse, euen to fall into a *Syncope*, the which I haue tried in my selfe. And it is not so straunge as it séemeth, for there are many other fruits that offende the braine, though that the tast of them is plesāt & good to eat. Plinie sheweth, that in *Lyncestis* ther is a fountaine that maketh the people dronken, that take therof, likewise an other of *Paphlagonia*. Some think this not to be true, but altogither false, ẏ which we haue spoken as touching this herbe, as though nature coulde not giue such power to things, yes truely muche more greater, also to beasts, according to the Countreys and Regions. Wherfore shold it then leaue this countrey voide of such a benifite, being temperate without cōparison more than others? And if there be any not content of this our witnessing or affirmation, let him read *Herodita*, which in

A fountaine at Lyncestis, and his propertie.

in his second boke, maketh mention of a people in *Affrica*, liuing only with herbs. Apian reherseth that the *Parthians* being banished & driuen out of their Countrey by Marcus Anthonius, liued with a certaine herbe that toke away their memory: neuerthelesse they had opinion that it did norish thē, though ẏ in a short time after they died. Therfore ought not ẏ story of our *Petun* be foūd straūge.

Of a tree named Paquouere. Cap. 33.

SEing that we are now come to the rehersal of trées of our *America*, I think it good to set forth some, not for the amplifying of this work, but for the great vertue and secretenesse of things, and for that there is found no such in our *Europe*, neither in *Asia* nor in *Affrica*. Therfore this trée that the wilde men name *Paquouere*, is peradventure the wonderfullest trée that euer was séene. It is not more higher frō the ground to the braunches, than a fadome or there about, and of greatnesse as muche as a man may gripe with both his hāds, when that it is come to his ful groweth. And the trée is so tēder, that it may be easily cut with a knife. As touching the leaues, they are in bredth two foote, and of lengthe a fadome, a foote and iiij. fingers, the which I affirme and assure of a truthe. I haue séene almost of that kinde, in *Egipt* and in *Damasco* returning from *Ierusalem*. Notwithstanding, the leaues are not halfe so great, as those of *America*, likewise ther is great difference in ẏ fruit, for ẏ fruit is a good foote lōg, I meane the longest sort, & great like a Cucumber much like vnto it, as touching the proportion: this fruit which they name in their language *Pacoua*, is very good whē it is come to his ripenesse, & of a good relish. The wilde men gather them before they be ripe, which fruit being gathered, they beare into their lodgings, as we doe our fruit.

The discription of a tre named Paquouere.

Pacoua the fruit.

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It groweth on the trée by clusters, xxx. or. xl. togither, and close to another vpon litle branches neare to the trunck. And that which is more to be maruelled at, this trée neuer beareth fruite but once. The greatest parte of these wilde men that dwel far within the countrey, do norishe themselues with this fruit a good part of the yeare, and of an other fruit that commeth vp in the fieldes, which they name *Hoyriri,* the which to loke on, would be iudged to grow on some trée. Notwithstāding it groweth in a certaine herbe that beareth leafe like to a Palme, as wel in the length as in largenesse, it groweth in the midst of the leaues very round, & within it be litle Nuts, of the which the kernell is white & good to eate, sauing that ouermuch therof, as wel as of other things, hurteth the braine. The which force & strengthe is in the Coriander séede, if it be not trimmed and dighted. Likewise if the other were so dresses & trimmed, it wold take away this vice. Notwithstanding the *Americanes* eat therof, chiefly ẏ litle childrē. The fields ar very ful within two leagues of *Cap de Fria,* neare to the great marish grounds ẏ we passed, after that we had set fote on land at our returne. This much wil I say by the way, that biside ẏ fruit that we saw by ẏ way, we found a Cocodril dead of the greatnesse of a good calfe, that was come out of the marishes, & had ben ther killed, for they eat the flesh of them, also of great Lizards, of the which we haue before shewed: they name thē in their language *Iacareabson,* & they are greater than those of *Nyll.* The people of the Countrey say, that there is a marishe being a. v. leagues compasse, on the side of *Pernomeri,* distant frō the line. x. degrées towards the *Canibals,* wheras there are certaine Crocodrils as great as oxen, that cast out a mortall smoke by their mouth, in suche sort, that if ye come neare them, they will goe neare to kill you, as they haue heard tell of their auncestors.

A dead Cocodrill.
Iacareabson.

In the place whereas groweth this fruite of which we speake, are a great number of Hares like to ours, but not so great, nor yet like in colour. There is also found another little beast named *Agoutin,* as great as a Hare, the haire like to a wilde Bore bristled, the head like the head of a great Rat, the eares and the mosel like to a Hare or Cat, the féete clouen like to a Hogge, and the taile not aboue a finger lengthe, they liue with fruites: also the wilde men norishe them for their pleasure, their fleshe is very good for to eate.

Howe these Americanes or wilde men doe difforme them selues, esteming it a great glory. Cap. 34.

It is not sufficient for these wilde men to be naked, to paint their bodies, & to scratch and pluck of their haire: but also for to make them selues more difformed, they pearce their mouthes being yong with a sharp and pointed herbe, so that the hole encreaseth & groweth as their body, for they put therin a certain kind of fish, hauing the skin very hard, of which fish the greater end is within, & the lesser without (on the nether lippe.) When that they are great, ready to be maried, they put into these holes great stones, being much like to the colour of an Emerauld, the which they doe so estéeme, that it is not easy to recouer any of them, without some great reward or present, for they are very rare and scant in their Countrey. Their neighbors & nie friendes bring these stones from an hie Mountain, that is in the countrey of the *Canibals,* the which they pollish with an other stone for ẏ purpose, so cunningly, that it is not possible for the best & most expertest workman that is, to do it better. And I think ther might be found in this forsaid hil very Emeraulds: for I haue séene of these stones, that you could not discern from Emeraulds. These *Americanes* as I say, do disfigure thē

A stone of the coloure of an Emerauld.

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selues after this sort, & do disforme & mishape themselues wt these holes & stones in their faces: in which they take as great delite & pleasure as a Lord or gentleman wil do in a rich & precious chaine of gold or som other Jewel: so that among them that beareth the most, is esteemed their King or greatest Lord, and not only on their lippes and mouth, but also on both sides the cheeke: these stones that the men cary, are as broad as an Angel or soueraine of gold, and as thicke as a finger bredth, which letteth their speache, so that one can skant vnderstand their speach, for they speake as though their mouth wer ful of meat: whē these stones are taken out, if that they speake, you shal see them slauer at these holes, the which is a filthy and vgly sight to behold. Also when these brutish beasts are disposed to mock, they wil put their tōgues out of these holes, the women & maidens are not so disformed. In dede they haue hanging at their eares prety litle stones and shels, that they haue in the sea, also bracelets of certaine shels. They esteme much litle beades of glasse, ẏ the frenchmen haue caried thither. Bicause of their disformitie & chaunging of their naturall colour, these men & women are for the most part black, for that they colour themselues with colours that they make of ẏ fruit of trees, as we haue before shewed, they colour one an other. The women they colour & deck the men, we do not read that other natiōs haue done the like. We finde that the *Scythians* going to the funerals of their friends, did painte their faces with black. The women of *Turkey* do paint their nailes with coloures red & blew, thinking by this to be more fairer, but not ẏ rest of their body. I wil not here forget ẏ these women of *America* do not only paint their childrēs faces with black, but also their bodies, and that with diuers colours, specially of one colour like to a vernishing, ẏ which colour wil continue the space of .iiij. dayes, & with ẏ same

coloure

colour the womē paint their legs, so ẏ for to loke a far of, you wold iudge them to be hosed with fine black kersey.

Of visions, dreames and illusions, that these Americans haue, and of the persecution that they receiue of wicked spirites. Cap. 35.

Why the Americanes are tormented of wicked spirites

IT is a wonderful thing, that these pore men although they be not reasonable, for ẏ they are depriued frō the right vse of reasō, and from the knowledge of God, are subiect to many fantastical illusions & persecutiōs of wicked spirites. We haue said that before the cōming of our sauior Jesus Christ, we wer in like maner vexed: for the deuil studieth onely to seduce that creature that hath no knowledge of God. Euen so these pore *Americanes* do oftentimes see a wicked spirite, sometimes in one forme, & sometimes in an other, the which they name in their lāguage *Agnan*, the which spirit persecuteth them day and night, not onely their soule, but also their body, beating them, and doing them much iniury, so that you shal hear them make a pitiful cry, saying in their lāguage, (if there be any christian by or neare,) seest thou not *Agnan* ẏ beateth me, defend me if thou wilt that I shal serue thee, and cut thy wood: for many times they wil trauail to the Brasel wood for a smal reward. Therfore in ẏ night they wil not goe out of their cabens or houses, without bearing fire with them, the which they say, is a soueraine defence and remedy against their ennimie. And I thought that it had bene a Fable when it was shewed me first, but I haue seene by experience this wicked spirite to be driuen out by a christian, in inuocating & naming Jesus Christ. Also the people of *Ginney*, & of *Canada* are likewise tormēted, chiefly in the woods, wheras they haue many visions, and they call this sprite in their lāguage *Grigri*. Furthermore these wilde men of *America* being this disprouided

Agnan a euill spirite in their language.

Grigri.

of

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The opinion of the wilde men, as touching their naturall dreames.

of reason, and of the knowledge of veritie, are easie to fal into many foolish errors. They note & obserue their dreames diligently, thinking that al that they haue dreamed, should sodainly come to passe. If they haue dreamed that they shall haue victorie of their enimies, or to be vanquished and ouercome, you shall not persuade them the contrary, but they beleue it assuredly, as we doe the Gospel. Of a truthe there be Phylosophers which holde opinion, that some dremes wil naturally come to passe, according to the humors that raigne, or other dispositions of ye body, as to dreame of fire, water, black things & suche like. But to beleue and affirme the other dreames, as those of these *Americans*, it is a thing impertinent, & contrary to the true religion of Iesus Christ: and to my iudgemēt so are al other. Macrobius in the dreme of Scipion, saith that some dreames come to passe, & happen bicause of the vanitie of ye dreamers. Other dreames come of things that we haue to much apprehended. Others beside our *Americanes*, do giue creadit to dreames, as the *Laccdemonians*, the *Persians* & certaine others. These wilde men haue an other straunge opinion which is an abuse, they esteeme some among thē to be very Prophets, whome they name in their lāguage *Pages*, to whome they declare their dreames, & the others do interprete them, & they hold opinion that they tel truthe. These may be cōpared to Philon the first interpreter of dreames, & to Trogus Pompeius, that therein was very excellent. I might here bring in many things of dreames & diuinations, and what dreames are true or no. Likewise of their kinds & the causes therof, as we haue bene instructed of our elders. But for that it is repugnant to our religion, and for that defence is made to giue therto any credit, we wil leaue it, and leane only to the holy scripture, and to that which is commaunded

Pages. Prophets.

vs, & therfore I wil speake therof no more: but sure I am that for one ye hitteth right, there are a number contrary. Let vs returne to our wild men of *America*, they beare greate reuerence to these Prophetes, otherwise named *Pages* or *Charaibes*, which is to say, halfe Gods, and they are truely idolaters, euen as were the ancient Gentiles.

Pages or Charaibes.

Of false Prophetes and Magicians, that are in this countrey of America, the which inuocate and cal vpon wicked spirites, and of a tree named Ahouai. Cap. 36.

This people being so far from the truthe, beside the persecution that they receiue of wicked spirits, their errours and dreames, yet are they so far out of reason that they worship the deuill, by the meane of some of his mynisters named *Pages*, of the which sorte we haue spoken already. These *Pages* or *Charaibes*, are men of a wicked lyfe, the which are giuen to serue the diuel for to deceiue their neighbors. Such deceiuers for to colour their wickednesse, and to be estemed honorable among others, remayne not continually in one place, but they are vacabunds, wandering here and there, through the woodes and other places, and returning with others, at certayne houres, making them beleue that they haue cōferred and counseled with the sprits, for publike affaires, and that they must do so and so, or that this or that shall happen, and then they are receiued and intertayned honorably, being nourished and intertayned for this their doing: and they esteme them selues happie, that may remayne in their fauor and good grace, and giue or offer to them some presente. Likewise if it happen, that any of them haue indignation or quarrell against his neighbor, they come to these *Pages*, to the ende that they make dye

What these pages and Charaibes are, and of their deceit.

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with poyson him or them to whom they will euil. Among other things they helpe themselues with a trée named in their language *Abouay*, bearing fruite venomous and mortal, the which is of the greatnesse of a little chestnut, and it is very poyson, specially the nut. The men for a light and little cause will giue thereof to their wiues, being angred, and the women likewise to the men: likewise these wicked women when they are with childe, if their husbandes haue displeased them, they will take in stede of this fruite a certaine hearbe, for to make their fruit of their wombe to come before their time, this fruite being white with his nut, is made like this greke letter Δ Delta, and of this fruit the wild men when the nut or kernel is out, they make bels, and hang them on their legs, the which maketh as a great a noyse as the Moris daunsers in our countrey. The wilde men wil in no wise giue of this fruite to strangers being fresh gathered, likewise they forbid their children in no wise to touch thereof before that the kernell be fallen away. This trée in heigth is lyke to our peare trées, the leafe of two or thrée fingers long, and two fingers broade, being gréene or springing all the yeare long, the barcke is whitishe. When there is a braunche cut thereof, it rendreth a white iuice or lyquor almost like milk, the trée being cut it casteth a maruelous stinking smell, therefore the wilde men will put it to no vse, not to make therewith fier woode. I will forbeare here to set forth the properties of many trées, bearing fruites maruelous faire, neuerthelesse as much and rather more venemous than this trée of which we speke. Furthermore ye must note that the wild men haue these *Pages* in such honor and reuerence, that they worship them or rather do Idolatry to them, specially when they returne from any place: ye shall sée this people goe before them

them prostrating them selues, and praying them, saying, Make that I be not sicke, that I die not, neither I nor my children, and such lyke thinges. And they wil answer, thou shalt not die, thou shalt not be sicke and such like. If it chaunce that these *Pages* speake not truthe, and that things happen otherwise then they haue predestinated, they make no difficultie to kill him or thē, as vnworthy of that title and dignitie of *Pages*, euery Village nourisheth of them, some one, some two or thrée, according to their greatnesse, and when it behoueth to knowe any greate thing, they vse certayne ceremonies and deuilishe inuocations, the which are made after this maner. First is made a newe lodging, in the which neuer man before hath dwelled, and there within they will reare or make a newe white bedde and cleane according to their maner. Then they will cary into the sayde lodging greate quantitie of vittels, as *Cabouin*, which is their ordinarie drink made by a virgin of ten or twelue yeres of age, lykewise of their foode made of rootes, the which they vse in stede of bread. So al things being thus prepared the people being assembled doe guyde this their gentle Prophete to this new lodging, wheras he shal remaine alone, after yͤ a maide hath giuē him water to wash withal, but ye must note, before this mysterie he must abstain from his wife the space of nyne dayes, being in the house alone: and the people gone a little backe, he lieth flatt downe on the bed, and beginneth to inuocate and call the wicked spirite for the space of an houre, and furthermore making his accustomed ceremonyes, in such sorte that in the ende of his inuocations, the spirite commeth to him hissing, and whisteling, as they say. Others haue shewed me, that thys wycked spirite commeth sometymes in the presence of all the people, thoughe they

The ceremonies of these Prophetes to cal vpon the wicked spirit.

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they sée him not, but they heare a fearefull noyse, then they crye all with one voyce in their language, saying: we praye thée to tel the truthe to our Prophete, that tarieth for thée there within: their intorrogatiōs is of their enimies, to knowe who shall haue the victorie, with the like answeres, that say, who shalbe taken and eaten of their enimies? who shal be hurte or offended with any wilde beaste or such lyke. Some of them among other things, shewed me that their Prophet had forshewed our comming. They call this spirite *Houioulsira*: this & many other things haue Christians affirmed me of, that had dwelled there a long tyme. And they neuer take any greate enterprise in hande, before they knowe the answere of their Prophete. When this mysterie is accomplished, the Prophete commeth out, who being compassed about with people, maketh a long narration vnto them, wherein he reherseth al that he hath hearde of this spirite: and God knoweth the gréetings, rewardes and presentes that are made vnto him. The *Americans* haue not bene the firste that haue practised magike, but before them it hath bene common in many nations, vntill the comming of our Sauiour Jesus Christe, whose presence did efface and ouerthrowe the power of Sathan, by the which meanes the deuill sought to begile and deceiue ye world: it is not therefore without a cause, that it is forbidden by the holy Scripture, yea by Gods own mouth. Of this *Magike*, we finde two chiefe & principal kinds, one is in hauing familiar and secrete talke with wicked spirites, who openeth & sheweth the most secretest things of nature in dede, the one is more wickeder than the other, but they are bothe naught & full of curiositie. Why should we, seing that by the prouidence of God we haue all things that to vs is necessary and nedefull, goe about

What the interrogations are that they make to the wicked spirit.

Houioulsira.

Two kindes of Magike.

to

to seke out the secrets of nature and other things, which our Sauiour Jesus Christe hath obserued to him selfe: such curiousnesse in vs, sheweth an vnperfect Iudgemēt, want of faith and true Religion, and yet the simple people that beleueth such things is most abused: Surely I cannot but maruell, specially in a countrey (where good and politike lawes are vsed) why such filthy and wicked abuses be lefte vnpunished, with a companie of olde witches, which put hearbes to armes, writings about neckes, with other mysteries and ceremonies, as to heale Feauers and other things, which are very Idolatrie, and worthy of greuous punishment. But at this day such wickednesse may be founde among those that are in Authoritie, of which sorte we should haue good counsell and iudgemente, but they themselues are firste blinde.

Against those that beleue sorceries and witchcraftes.

Therefore it is no maruel, if that the simple and ignorant be sone seduced, séeing that men of wisdome and grauitie, are so blinded. O blinded ignorance, wherefore serueth the holy Scripture? wherefore serueth Lawes & other good sciences, the which our Sauiour Jesus Christ hath opened and shewed vnto vs, if we lyue in errour & ignorance as doe these wilde men, and more brutish than the very brute beasts? Neuerthelesse, we wil be estemed, to know much, & make a large profession of vertue. And therefore it is not to be marueled at, if our elders not knowing the truthe are fallen into errours, seking it by all meanes much lesse of these wilde men, of which we speake: but the vanitie of this worlde, shall cease when it pleaseth God. Now to our matter, we began to shew, that there is a kinde of *Magike* most damnable, that is called *Thurgia*, or *Goetia*, ful of enchantementes, wordes, ceremonies, and inuocations, hauing yet vnder hir certaine other kindes, of the which as it is sayde, was inuen-

Thurgia a dānable Magike.

ter

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Zabulus, Which is the right Magike.

ter Zabulus. As touching the true and perfit *Magike*, the which is to seke and know heauenly things, to celebrate and honor God, it hath bene commended of many noble & graue personages, such had the thrée Kings that went to seke out Christe, and such *Magike*, is taken to be perfit and pure wisdome. The *Persians* woulde not receiue any into the dignitie of their Empire unlesse he had lerned this *Magike*, that is, if he were not wise. For *Magus* in their language is wise in oures, and σοφὸς in Gréeke is Sapiens in Latine. Of the which was the inuentor as it is sayde Zalmoxis and Zorastria, not he that is so common, but he that was sonne to Oromasia. Also Plato in his Alcibiades saith, that he verily thinketh that the *Magike* of Zorastria, is no other thing, but to know and celebrate God, the which to know, and understande he him self with Pithagoras, Empedocles, and Democrites, hazarded themselues bothe by sea and by lande, going into strange countries, for to learne and know this *Magike*. I knowe well that Plinie and many others haue enforced themselues to attaine thereto. As for me I thought good to speake thus much by the way, séing it commeth now in purpose as touching our wilde men.

What Magus in the Persian tōg signifieth

Zalmoxis Zorastria.

How these Americans beleue the soule to be immortall. Cap. 37.

This poore people although they be ignorant & erre, yet their errour and ignorance is more to be borne with all, than the *Arians* of our tyme which being not content to haue bene created to the image and lykenesse of the eternal God, perfit aboue al creaturs, against all scripture and miracles, they wil shew themselues like brute beastes without lawe or reason, and therefore bicause of their obstinate errour, they shoulde be handled lyke beastes, for there is no beaste be he neuer so wilde and

and brutish, but will obey and serue man, as the very image of God, the which we dayly sée. But it will one day come to passe, that these wicked Imps shall well knowe that there resteth somewhat after the death of this worlde that at the later day shall appeare before the maiestie of God, there to giue account of their wicked and damnable errour. Nowe therefore these poore people do think ẏ soule to be immortal, the which they name in their language *Cherepicouare*, the which I knewe in asking of them what became of their soule when they were deade. The soules sayde they of them that haue valiantly faught with their enimies, goeth with many other soules to places of pleasure, goodly woods, gardens, and orchardes, but to the contrarie those that haue not well defended their countrey nor resisted their enimies shall goe with *Agnan*, that is, to the wicked spirite that tormented them. On a tyme I boldened my self to aske or inquire of a greate King of that countrey as touching the immortalitie of the soule, who was come aboue thirtie leagues of, to sée us, but he answered me fiercely in his language these wordes. Knowest thou not sayd he that after we be dead, our soules go into a far countrey where as they be founde altogether in fayre & goodly places, as our Prophets doe say that visit them oftentimes & speke unto them, the which opinion they beleue and holde of a truthe. Another tyme we went to visit another greate King of that countrey named *Pindahouson*, whome we founde sicke in his bed of an Ague, who among other things demaunded of me what became of the soules of our friendes, and others when they dyed, and I made answere that they went with *Toupan*, the which he dyd easily beleue, upon the which he answered me these wordes: come hether sayde he, I haue hearde thee speake

Cherepicouare The opinion of the wilde men on the immortalitie of the soule.

Pindahouson a King in the wilde coũtrey.

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This Toupan is to be vnderstanded, the almighty God

speake much of *Toupan*, that can doe all things, speake to him for me that I be healed, and if I can be made whole, I will giue thee many faire giftes, yea I wilbe clad, and arrayed as thou art, beare such a greate bearde, and honor *Toupan*, as thou doest. And in dede when that he was whole, the Lorde of *Villegagnon* was determined to haue him baptized, and therefore he kept him alwayes with him. They haue another folish opinion, the which is, that being on the water, be it sea or Riuer, for to goe against their enimies, if that in the meane time there arise a tempest or rage on the water, as many times ther doth, they thinke that it commeth of the soules of their parents or friendes, but wherefore they cannot tell, and for to appease the tempest they cast some thing into the water, in toke of a present or offering, thinking by this meanes to appease the windes. Furthermore, when any of them die, be he King or other, before that they lay them in their graue, if that there be any that hath any thing belonging or partayning to the dead body, they will not kepe it backe, but wil bring it and deliuer it openly, & restore it before them all, for to be put into the earth with him: otherwise they doe thinke, that the soule after that it is separated from the body, wil come and molest them that kepe their goodes. I woulde to God, that many amongst vs were of the lyke opinion, (I meane without errour) then would they not kepe backe deade mens goodes, from poore orphelins and others. Now they hauing restored to the deade man that which is his, he is surely bounde with ropes of cotton, and of the pithe of trees, so that it is vnpossible as they thinke for him to reuiue and come agayne, the which they doe greatly feare, saying, that to the elders it hath so chaunced, and that hath made them since to loke better to it.

The superstition of the wilde men.

How

How these wilde men make warre one against another, specially against those whome they name Margageas and Thabaiares. Also of a tree which they name Hayri, of the which they make their weapons for warre. Cap. 38.

These people of *America* are greate quarrellers against their neighbors, chiefly against those whome they name in their language *Margageas*, & *Thabaiares*, & hauing no other meane to appease their quarrell, they fight cruelly one with another: They gather together vpon a. 6000. men, sometymes ten or. 12000. village against village, or otherwise as they do mete, the like do those of *Perou* and the *Canibals*. And before that they execute any greate enterprise, be it in warre or otherwise, they assemble and come together, chiefly the eldest sorte, without their wiues or children, with such a grace and modesty, that they wil speake one after another, and he that speaketh shal be heard with attẽtiue silence, who hauing declared his minde, giueth place to another, and so folowing in order, the Auditors sit downe on the earth, vnlesse it be some ancient men, that lye on their beds, the which considering with my selfe, commeth to my remembrance the moste commendable custome of the gouernors of *Thebes*, an ancient Citie in *Grecia*, the which for to cõsult together of the affaires of the common welth would alwayes sit downe vpon the ground: the which maner of doing is estemed an argument of prudence. Furthermore it is a strange thing that these *Americans* do neuer make amongst them any paction or concorde, though that their hatred be great, as other natiõs do be they neuer so cruel & barbarous, as the *Turkes*, *Moores*, and *Arabians*: and

I.j. I

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I thinke that if *Theseus*, the first inuenter of peace amōg the *Greekes*, were among them, he shoulde be more troubled, than euer he was: this people haue certaine sleights of warre to trap one another, as well as in other places. Therefore these *Americans* haue perpetuall enimitie one against another at all tymes against their neighbors before shewed, seeking their enimies, and fighting as furiously together as is possible, the which causeth eache village to fortifie, & to make themselues strong with people and weapons. They will assemble together on the nights in greate number for to kepe watche and warde. For they are wonte to skirmish togethers, more on nightes than on dayes; if that they haue knowledge therof before hande, or otherwise do suspecte the comming of their enimies, they wil plante in the grounde rounde about their lodgings the compasse of a bowe shot, sharp pointed pins of wood, the which are so set in the earth, that they are scāt perceiued: this kind of policie they use to gal & pierce the feet of their enimies, which are al bare and naked, as well as the rest of their bodies, to the ende that by this meanes they might intangle their enimies for to kill some, others for to take prisoners. It is a greate honor to them, the which departe out of their countrey, for to assayle their enimies on the borders: and when that they haue taken many of their enimies prisoners in theyr countries, he that hath taken most prisoners, is honored and celebrated among others, as a great King or a great Lorde: when he hath most killed, and when they meane sodainly to assayle a towne or village, they wil hide them selues in the woodes lyke Foxes, lurking there for a certayne tyme, until they haue espied the tyme and vantage to come forth sodainly to beset their enimies. Whē they be come to a village, they know the mene to set fier theron,

on, for to make them come forth with their wiues & children, bag and baggage: being come forth, they assaile one another shoting of their arrowes: also with their Maces & Swords of wood, that to behold them it is a good passetime: they wil bite one another wt their teeth in all places wheras they cā take hold, shewing sometymes the bones of those whome they haue vanquished and overcome before times in the warrs, and eaten: to be short, they do ye worst they c[illegible]n to feare & anger their enimies. Some ye shall see takē prisoners boūd & manacled like theues. And when those returne from warre far in their owne countries (vanquishers) God knoweth the noyse and pastyme that they make. The women folow their husbands to the warres, not for to fight as the *Amazones* doe, but for to minister to their husbands fode and other necessaries, requisite in the warres: for sometymes they make iorneys of fiue or six moneths before they returne: he that is greatest among them, hath moste wiues to serue him. And when they make any greate iorney, they set fire on their houses, and if they haue any good thing, they hide it under the ground untill their returne. Their vittels that they haue is such as the lande beareth, that is, rotes very delicate and pleasant to eate, and flesh of wild beastes, and fish dried in the smoke: their beds of cotton are caried with them: the men beare nothing but bowes and arrowes in their handes: their weapons are also greate Swordes and Clubs of wood very heavy: their bowes are as long as oure bowes in Englande: their arrowes are made pointed, some of Canes that growe on the sea coast, and others are made of a kynde of a woode named *Hayri*, bearing leafe lyke to a Palme tree, the whiche is of the colour of blacke Marble: Hairi a tree.

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therefore many say it is hornbeame, but it semeth to me otherwise, for the right and perfect hornebeame is more shining. Furthermore the Hornebeame tree is not lyke this, for this is very thorney al ouer. The best Hornbeam is to be had in *Calicut*, and in *Ethiopia*. This wood is so heauie, that it sincketh to the bottome of the water lyke Iron, therefore these wilde men make therewith their swordes and clubs, to fight with in the warres. It beareth a great fruit, somewhat pointed at one of the endes, within it a whit kernel, of ye which fruit I haue brought home with me a greate many. Besides this the wild men make faire collers of this woode: also it is so harde and tough as I haue before shewed, that ye arowes that therewith are made, are so strong that it wil pearce a good corselet or Harneis: their third weapō or defence is a great buckeler, the which they vse in the warres, it is very lōg, made of the skin of a beast, like in colour to the Neate or Oxen in our countrey, & so diuers in colours. The bucklers are of such strength as the bucklers *Barcellonoys*, so that they wil beare out the shot of a handgunne. And as touching handguns, many of them haue and cary with them to the warres, the which the Christians haue giuē them, but they knowe not howe to vse them, but oftentymes they shoote them of onely for to fear their enimies.

Hornebeame a tree.

The buckler that they vse.

Their maner of fighting as well on the lande, as on the water. Cap. 39.

The cause why the wilde men fight one against another

If you aske me why these wild men make warre one against an other, seing that they are not greater Lordes one than another, also for yt they do not esteme worldly riches, & that the earth bringeth forth more than serueth their necessitie, you shal vnderstād that the cause of their warre is euill ynough grounded, it is onely a desire of vengeance, that they haue without any other reason or cause, but euen like brute beasts, that cannot agrée one wt another by no honest meane: & to conclude, they say, that they haue bene allwayes their mortall enimies. They méte together then as we haue sayde before, in greate numbers, for to go and finde out their enimies, (if that they haue receiued any iniurie before hand) wheras they méte together, & shote one at another, & after they ioine together, taking holde of their heade, eares, & biting one another by the armes, yea buffetting one another with their fistes. There is no speaking of horse. They are very obstinate and couragious, in such sorte, that before they ioine to fight, being separated one from another the space of gunne shot, sometimes for the space of a whole day or two, they wil beholde, & threaten one another, shewing angrie, cruell and fearefull lokes, shouting and making such a terrible noyse, that ye could not here God thunder: also shewing their affections by signes with their armes and handes holding them vp, and shaking their swordes and clubs of woode at their enimies. We are say they, valiant and hardy, we haue eaten your parentes, also we we will eate you, with many other threatenings. In this they obserue (in my iudgement) the ancient custome that the *Romaynes* vsed in their warres, who before they entred into battell made greate boastes and crakes, with greate cryes and larums, the which since hath bene vsed among the *Galles* in their warres, as Titus Liuius rehearseth, bothe the which doings I thinke differeth much frō the doings of the *Acaians*, of the which Homer speaketh of, for that they being redy to giue battaile to

The wilde mē obstinate and couragious.

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their enimies would make no noyse, but kept themselues from speaking. The greatest vengeance that these wilde men vse, and that semeth to them moste cruell, is to eate their enimies. When that they haue taken any in the warres, if they be not strong ynough to cary them away, then if that they can before any succor come, they wil cut of their legs & armes, & before they wil leaue them, they will eat them, or at the least euery one wil cary a piece away little or much: if they can get any prisoners, that they may without danger leade into their countrey, they wil in like maner eat them. The ancient *Turkes, Moores,* and *Barbarians*, vsed in times past almost the like maner, (so that yet remayneth this prouerbe, I woulde I had eaten his harte with salt:) they vse almost lyke weapons as our wild men do, but Christians haue forged for them and haue taught them to forge Armors, with the which we our selues are nowe beaten, and it is in dout that they will doe the lyke to these *Americans* and others. Furthermore this pore people doe venture them selues vpon the water, for to finde out their enimies, as those of the great riuer of *Ianaria*, against those of *Morpion*, in which place doe inhabit the *Portingals*, enimies to the *Frenchmen*, as the wilde men of that same place are enimies to those of *Ianaria*: the vessels that they vse on the water, are little Almadies or boates made of the barcke of trees, without nayles or wodden pins, being in length fiue or six fadome and thre fote brode. And you shall vnderstand that they couet not to haue them greater, thinking that then they coulde not make them rowe faste, for to escape or for to folowe theyr enimie. They holde a folish opinion and superstitious to vnbarke these trees, that day that they doe take of the barke, the which is done

euen

The custome of the Americans is to eate their enimies.

A prouerbe.

The inhabitants of Morpion are enimies to those of Ianaria.

Almadies made of the barcke of a tree.

The superstition of the men in taking

euen from the rote to the top, they will neither drinke nor eate, fearing (as they say) that otherwise there would happen vnto them some mysfortune on the water. These vessels being thus made, they will set a floate fiue or sixe score of them, and in euery one fortie or fifty men and women, the women serue to cast out of these little boats the water that commeth in many tymes with a little dish made of the frute of some tree, the men are assured therin hauing their weapons, and rowe a long by the banke sides, and if they finde a village by the way, they will set fote on lande and spoyle it, putting it to fire and sworde, (if that they ouercome it.) A litle before our ariuall those *Americans* that are our friendes, had taken on the sea a little barcke of *Portingals*, being harde by the shore in some place, but what resistence so euer they made aswell with their gunnes as otherwise, neuerthelesse they were taken and the men eaten, sauing a fewe that we ransomed, and bought at our ariuall. By this ye may knowe that the wilde men that are resident, where the *Portingals* be, are enimies to the wilde men, that inhabit where the *Frenchmen* ariued. Well to conclude, they fight as well on the water, as on the lande, if it happen at any tyme the sea to rage and to swell, they cast therein Partrige fethers, or some other thing, thinking by this meanes to appease the waues of the sea. In lyke manner doe the *Turkes* and *Moores*, being in the lyke danger, washing their bodies with the water of the sea. Nowe our wilde men, returning with victorie, shewe all signes of ioye, sounding Flutes Trompettes, Drummes, and singing after their manner, the which is pleasant to heare with their Instrumentes a lyke made of certayne fruites hollow within, or with the bones of some beast;

of the barke of the trees.

A foolish opinion of the wild men and of the Turkes and Moores.

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or els of their enimies: their instrumentes for warre are richly decked with goodly coloured fethers, as we doe oures in our countrey with banners of silke and such lyke. Their Fleutes, Drummes, and other instruments, semeth to relieue the spirits half gone, euen as a bellows doeth relieue a fire half dead. And to my iudgement there is no other meane to stir vp the spirites of men, but only by the noyse of these instrumentes, & not onely men, but also beastes (neuerthelesse not making comparison seme to leape for ioy) the which hath ben obserued at al times. It is of a truthe, that these *Americans* and Barbarous men in their assaultes and combates vse great cries and fearfull noyse as here after shall be shewed of the *Amazones*.

Drummes Flutes & other Instrumentes do stir vp the spirites.

Howe these Barbarous and wilde men put their enimies to death, that they haue taken in the warre, and eate them. Cap. 40.

NOwe that I haue shewed how that the wilde men of *America*, leade their enimies prisoners, into their lodgings, after that they haue taken them in the warres, there resteth now to shewe how they do intreate them at the last. Thus therefore they vse them, the prisoners that they take and bring into their countrey, shal be very wel intreated, a fiue dayes after shal be giuen hym a wife, peraduenture his daughter to whome he is prisoner, for to minister to him his necessities, as well at his bed as otherwise, in the meane time he is serued with the best meates that can be founde, minding to fatten hym lyke a crammed Capon against he shall dye, the which tyme he may easily knowe by a coller made of cotton,

on

How they intreate their prisoners.

on the which they hang certaine rounde fruites, or the bones of some beast or fishe made in maner of beads, the which they hang about their prisoners neck. And so many Mones as they are minded to kepe him, the like quãtitie of these Beades will they hang about their neckes, and so take of euery Mone one, vntill that ye Mones are expired. And some in stead of these Beades, will hang as many litle collers about their necks, as they haue Mones to liue. Furthermore ye shall note, that these wilde men doe not recken neuer aboue fiue, and they obserue neither dayes nor houres, neither monthes nor yeares, but they count only by Mones. This maner of counting or reckening, was in times past commaunded to be vsed by Solon to the *Athenians*, that is to obserue the dayes by the course of the Mone. Nowe to our purpose, if that of this prisoner, and of the wife that is giuen him, there are borne any children for the time that they shalbe togither, they shall be kept and nourished for a time, and than they will eate them: saying, that they are their enimies children. This prisonner, after that he hath bene well entertained and made fat, they will put him to death, thinking it to be a great honoure. And for to celebrate this slaughter, they wil send for their farthest friends and kinsfolks, for to eate their parte thereof: the day before the execution, he shall be laide in his bed, and chained with Iron, the which vse they haue learned of the Christians, singing after this sorte: The *Margageas* our friendes, are good men, strong and mightie in the vvarre, they haue taken and eatē a good number of our enimies, likewise they vvill eate me vvhen it please them. But as for me, I haue killed and eaten his parentes and friends, to vvhome I am prisoner, with many suche like wordes. By this ye may know, that they feare not death. I haue sometimes (for

The wilde men feare not death.

I.v. pleasure)

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pleasure) deuised with suche prisoners being faire and strong men, demaunding of them if they did no more care to be thus slaine and murthered from day to day, to the which they answeared, laughing and scoffing: Our friends sayd they, will reuenge our death, shewing a hardie and an assured countenaunce. And when that I did shewe them, that I would redéeme them out of the handes of their enimies, they toke it in mockage and derision.

How the women and maiden prisoners, are intreated.

As touching the women and maids that are taken in the warres, they are kept like prisoners as the men are for a certaine time, & then vsed after that maner. They are not kept so muche in captiuitie as the men are, but they haue libertie to goe about, and they are set to dresse Gardens, and to fishe and gather certaine shell fishe. Now when that they are retourned from this slaughter or murther, the owner of the prisoner, as we haue already shewed, will request all his friendes to come to him against that day to eate their parte of their bootye, with good quantitie of *Cahouin*, which is a kinde of drinke made of *Mill*, with certaine rootes. Upon this day of solempnitie, all the assistantes will decke them selues with fethers of diuers coloures, or else they will painte their bodies. Specially he that doeth the execution, shall be decked after the best maner that is possible, hauing his sweard of wood, wherewith he doeth his office, richly adorned with faire Fethers: but the prisoner, the shorter time that he hath to liue, the more greater signe of ioy doeth he shewe. He shall be brought surely bounde wyth cordes of Cotton into a publike place, being accompanied with ten or twelue thousande of the wilde men his enimies, and there he shall be smitten

Cerimonies against the execution of their prisoners.

Cahouin a drinke.

smitten downe like an Oxe in the Shambles (after many Ceremonies.) This prisoner being deade, his wife that hath bene giuen him, shall mourne a certain time for his deathe: but the body being cut in pieces, they take the bloud, and therewith bathe their male children, for to make them the more hardye, as they say, shewing them that when they come to age, they doe the like to their enimies, as their fathers before them had done. By this ye may knowe, that the like is done to them, if they be taken in the warre. The prisoner being put to death after this sort, and hewed in pieces, and prepared according to their maner, shall be distributed among them all, be they neuer so many, euery one a morsell or piece: as for the bowels or inner partes, the women eate them vp commonly, and they reserue the head to set it on a poll out of their houses in signe of triumph and victorie. And aboue all other, they haue a pleasure to vse the *Portingals* after this sorte. The *Canibals*, and those of a riuer named *Marignan*, are much more cruel to the *Spanyardes*, making them to die a cruell death, and then they eate them.

The Canibals are mortall enimies to the Spanyardes.

We finde not in no Historie of any nation, be it neuer so straunge and barbarous, that hathe vsed the like crueltie as these haue done: but onely Iosephus wryteth, that when the *Romaines* had besieged *Ierusalem*, vnder Titus, Vespasians sonne, after that the famine or hunger had deuoured all, the mothers were constrained to eate their owne children. And the *Anthropophages*, that are a people inhabiting in *Scythia*, liued also with humain flesh as these wilde men do.

Now he that hath made ẏ execution straightly, after that he hath done, goeth home to his house, and there remaineth

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maineth all the day without meate or drinke in his bed. Likewise he shall abstaine certaine dayes, and in thrée dayes after he shal not set fote on groũd. If he be minded to goe to any place, he is borne on mennes shoulders, hauing among them this fonde and folish opinion, that if he should not so doe, there would happen vnto him some mischiefe, or else the like death. This being done, with a little sawe made of the téethe of a beast named *Agontin*, he will race his skin on his brest, or on other places, so that it shall appear all rent and broken. And the cause why they doe these things, is as I haue bene enformed of some of them, that they doe it for pleasure, estéeming the murther that by him hath bene committed against his enimie, a great glory and honoure to him warde. Unto whome, minding to shewe the crueltie of the thing, disdaining my wordes, sayd vnto me, that it was a great shame to vs for to forgiue and pardon our enimies, hauing once taken them in the warres. Moreouer he sayd, that it is muche better to put them to death, to the ende that they moue not warre against vs an other time. By this ye may sée with what discretion these pore brutishe men doe rule and gouerne themselues. Also the maidens doe vse suche Ceremonies with their bodies the space of thrée dayes continually, after that they haue had the first purification of women, so that sometimes they are very sicke. Also the same dayes they do abstaine from meates, not comming out of their houses, nor setting fote on ground, as we haue before shewed of the men, sitting only vpon a stone appoynted for that vse.

How

Hovv that these vvilde men couet greatly to reuenge their harmes and iniuries. Cap. 41.

IT is not greatly to be marueiled at, if that these people walking in darknesse, and ignorant of the truthe, prepareth not only vengeaunce, but putteth it in vre: Considering that the Christian, although it be straightly forbidden him by expresse commaundement, cannot kepe himselfe from it, folowing the error of one named *Melicius*, who helde opinion, that we ought not to pardon our enimies, the which error hath of a long time polluted the Countrey of *Egipt*. Therfore to prepare vengeance, is to hate our neighbor, the which is wholly repugnant to the lawe. But in these people it is not straunge, the whiche as we haue before shewed, liueth without faithe & without law. For all their warre procéedeth only of a folishe opinion of vengeaunce without cause or reason. And thinke not but that this folish opinion hathe helde them from the beginning, and shall doe vntil the ende, if that God for his mercies sake illuminat not their harts. This pore people are so ill taught, that onely for the stinging of a flie, they will prepare mischiefe. If that a thorne pricke them, or a stone hurt them, they will stampe it in a thousande pieces, as if the thing were sensible or had vnderstanding, the which commeth not but for fault of good iudgement. Furthermore this is of a truthe, the which I am ashamed almost to speake, that for to reuenge them selues of Fleas and Lice, they kill them with their téeth, a thing more brutishe than reasonable. And when they féele them selues offended or grieued, be it neuer so little an offense, they will neuer be reconciled without vengeaunce.

Vengeance is defended to Christiaus.

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vengeaunce. Such opinions are taught, and be obserued from age to age. We shall see them instructe and teache their children being a three or foure yeares of age, to handle a Bowe and an Arrowe to learne to shote: also they exhorte them to manlinesse, to take vengeaunce of their enimies, and not to pardon any, whome so euer it be. Moreouer, when they are prisoners one to another, thinke not that they require to be redeemed by any composition what so euer it be, for they hope no other thing than very death, esteeming it an honoure and glory vnto them. And therefore they can very well mocke vs, that deliuer our enimies that we haue in our power, for money or suche like things, the which they say, is vnworthy to a man of warre. As for vs say they, we vse no such things. Upon a time it chaunced that a *Portingall* being prisoner to these wilde men, thought by faire wordes to haue saued his life, so he began to preache to them by faire wordes as gentle and as lowly as might be. Neuerthelesse his flattering wordes could not preuaile, but he to whome he was prisoner, shotte him to death with his arrowes: Goe thy wayes saide he, thou haste not merited to die honourably as others, neither yet among companie.

A history of a Portingall, being prisoner to the wildemen.

On a time there was brought a yonge male childe of these wilde men of *America*, of the Countrey and lignage of those whome they name *Tabiares*, which are mortall enimies to those wilde men, with whome the Frenche men are in concorde and peace by certain Marchauntes of *Normandie*, the which was afterwarde baptised, norished and maried at *Roan*, liuing like a Christian man. But he was minded to returne into his countrey with vs, being of the age of two and twenty yeares.

It

It came to passe that being there, he was discouered of his auncient enimies, by the meanes of certaine Christians, who incontinently as madde Dogs furious and woodde, ran to our shippes which were at that time destitute of men, where as by casuall chaunce they found him, so they fell vpon him, and rent him in pieces, not touching any other of the company there present, who by the prouidence of God, enduring this pitifull death, exhorted them in the Christian faith, so this poore man died among their handes a good Christian man, whome they did not eate, as they did other of their enimies. What opinion of vengeaunce is more contrary to our lawe? Notwithstanding, there is found among vs many, so obstinate that they will reuenge as well as the wilde men. Furthermore, this is among them, if one smite an other, let him be assured to receiue as muche againe, and rather more, for they will not leaue it vnpunished: it is a faire sight to see them quarrell and fight together. As for the rest, they are faithfull one to an other, but to Christians the most affectioned and subtelest theeues, although they be naked, that are possible, and they esteeme it a great vertue, that they may steale any thing from vs. This I speake, for that I haue proued it my selfe, for being there about Christmasse time, came a king of the Countrey to see the Sieur of *Villegagnon*. They of his company did steale alway my apparell being sicke. Thus muche by the way concerning their fidelitie, after I haue shewed of their obstination and desire of vengeaunce.

The faithfulnesse of the wilde men, but not to Christians.

Hovv

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Hovv theſe vvilde men of America, are maried. Cap.42.

This honorable eſtate of Matrimonie, ſheweth that we haue brought ſome naturall reaſon from our mothers wombe. Otherwiſe we ſhould be counted as brute beaſts, if that God of his mercy did not illuminate our heartes. Therefore ye may be well aſſured, that theſe *Americanes* are no more diſcrete in their mariages, than in other things. They mary one with another, couſins with couſins, the vnkle with the néece, but not the ſiſter and the brother. A man, the more worthy and valiant he is eſtéemed, the more wiues is permitted to ſerue him, and to the other leſſe: and for to ſay the truth, the women trauail more than do the men, that is to wit, to gather rootes, make meale, drinkes, gather together the fruites, dreſſe gardens, and other things that appertaineth to houſholde. The man only goeth ſometimes a fiſhing, or to the woodes to take Veniſon for their ſuſtenaunce. Others occupy themſelues to make bowes & arrowes, leauing the reſt for their wiues to doe. They will giue you a maid to miniſter vnto you neceſſaries whileſt you be there, or otherwiſe if ye will, and it ſhalbe lawfull for you to reſtore hir againe when you thinke méte, and this they vſe cuſtomably. Aſſone as you be come thither, they will ſay to you in their language: come hither, what wilte thou giue me, and I will giue thée my daughter that is faire, ſhe ſhall ſerue thée to do thy neceſſaries and other things. But for to auoide this, the Sieur of *Villegagnon* at our arriuall defended vpon paine of death, not to acquaint our ſelues with them, as a thing not lawfull for Chriſtians.

How they of America do marry.

The deflouring of maids, before they be maried.

In

In déede when the women are maried, it is not lawfull for hir to play the harlot with any others: for if ſhe be taken in adulterie, hir husband will not ſticke to kill hir, for they haue ſuche things in diſdaine. And to the man that is taken with hir, he will doe nothing, thinking that if he ſhould touch him, he ſhould procure the diſpleaſure of all the others friends: for ſo ther ſhould engender and ryſe perpetuall warre betwéene them: but he wil put away his wife, which is lauful for them to do for adulterie, and alſo if that they be bareyn, and can bear no children, and for other occaſions. Furthermore, they haue neuer companie with their wyues in the day time but onely the nightes, neither in publike places, as many in our countrey thinke they haue, as the Cryb, a people of *Thracia*, and other barbarous men in certaine Ilands of the ſea Magilanike, a thing very deteſtable and vnworthie of chriſtendome, to whome may ſerue for example theſe poore brutiſhe men. The women for the tyme that they be greate with childe, ſhall not beare or carie any heauie burthens, neyther ſhall do any great labour for feare to be hurt. The woman being brought to bed or deliuered, the wiues ſhal carie the chyld to the ſea to be waſhed, or to ſome Ryuer, and then will bring it to the mother, who ſhall remaine in hir childe bed twentie dayes, and foure houres, the father ſhall cutte the childes nauell with his téeth, as I my ſelfe haue ſéene: as for the reſt, they handle and vſe the women in child bed, as tenderly as we doe here: the noriſhment of the litle childe is the mothers milke, notwithſtāding that within certain days after his natiuitie, they wil giue it groſſer ſuſtenance. The father ſhortly after the childe is borne, ſhall giue him a bow and arrow in his hand, as a beginnyng and

A defēce made by the Lord of Villegagnon, that the Frēch men ſhold not acquaint themſelues wyth the wilde women.

K.i. protesta-

protestation of warre and vengeaunce of their enimies. But yet there is one thing that marreth al, that is, that the fathers & mothers before they marry their daughters, wil gyue them to be abused, to the first cōmer for a little value, principally to Christians, that trade thither, if they will couple with them, as wée haue before shewed. Wée fynde in some histories of certaine people, lyuing in maner as these wilde men do in their mariages. Seneca in one of his Epistles, and Strabo in hys Cosmographie writeth, that the *Lydians* and *Armenians* hadde a custome to sende their virgins and maidens to the sea borders, there in offering them selues to all commers to get them husbandes, or else their dowries. As muche sayeth Iustinus, dyd the virgins of *Cypris*, for to get their dowries and mariages, which when they were quit and well iustified, offered to the Goddesse Venus, a present or offeryng. We may fynde at this day amongst vs, that making great profession of vertue and religion would doe the lyke, and rather more, without offering presente or candle, the which I knowe of a truthe. As touching the consanguinitie in Mariage, Sainct Hierome writeth, that the *Athenians* were wonte to marrie the brethren wyth the systers, and not the Auntes wyth the nephewes, the whych is contrary to the order of the *Americanes*. Lykewise in oure countrey a woman of late hadde libertie to marrie hir selfe to fiue husbandes, and not contraried. Besids this we sée the *Turkes* and *Arabians* toke many wiues: I speake it not for that it is honest and allowable, but for that we christians should auoyde such things. To conclude, our wylde men vse the maner and order that wée haue shewed, so that a mayden is seldome maried, hauing hir virginitie, but beyng once maryed, they dare doe no faulte: for their husbands

The auncient custome of the Lydians Armenians, and the inhabitants of Cypris.

husbandes doe loke straightly to them, hauing a suspition of Jealousie: shée may leaue hir husbande if that she be euill intreated, the whiche oftentimes commeth to passe, as we reade of the *Ægyptians* that dydde the lyke before they had any lawes. In this pluralitie of women that they vse, as wée haue sayde, there is alwayes one aboue the others, moste fauoured, whiche is not subiect to so much trauell as the others. All the children that procéede by the mariage of these wiues, are reputed legittimate, saying, that the first Author of generation, is the father and not the mother, which is the cause that many tymes they kill the male children of their enimies being prisoners, bicause ỹ such children in time to come might be their enimies.

The wyld men haue many wiues.

Of the ceremonies, buriall, and funeralls, that they vse to the deceassed. Capit. 43.

Seyng that I haue shewed you their doing and maner of liuyng, and other theyr orders and ceremonies, there resteth to speake of their Funerals and burialls. For all that these kinde of people are brutishe and vnciuile, yet haue they this custome and opinion to lay the dead bodies in the earth, after that the soule is separated from the body, in the place wher as the deceased in hys life time toke most plesure, thinking so as they say, that they can not put hym in place more notable than in the earth that bringeth forth the men, that beareth so many fruites, and other richesse profitable and necessarie for the vse of man. There haue ben many lewde and vnaduised Heathen Philosophers, that toke no care what should becom of their bodies after their decease, whether it were cast out to ỹ beasts in the fields or birds of ỹ aire, they forced not:

The maner of the wilde men to burye the dead.

 As

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The opinion of Diogenes for the buriall of the bodie.

As Diogenes, who after his death, cõmaunded that his body ſhould be caſt out to the foules of the aire, & beaſtes of the fielde for to be eaten and deuoured, ſaying that after his death, his bodie ſhould fele no more pain, and that he loued much better that his body ſhold ſerue for ſuſtenance than to putriffe and rot. Likewiſe Lycurgus, among the *Lacedemonians* did giue ſtraight cõmaundement, as Seneca writeth, that after his deathe his body ſhoulde be caſt into the ſea, others that there ſhould be burned to aſhes. Theſe poore people of *America*, though they be brutiſh and ignorant, ſhewe them ſelues after the death of their parentes or frends, without compariſon more reaſonable, than auncientlyd dyd the *Parthians*, who for all that they had lawes, in ſtede of putting their dead bodies into the earthe, caſt them out to be a praie for foules and dogs. Alſo the *Taxilians*, did caſt their dead bodies to the foules of the ayre, and the *Caſpians* in like maner. The *Ethiopians* did caſt the dead bodies into the waters: the *Romans* did burne them to aſhes, as many other nations haue done. By this ye may ſee, that the wilde men are not ſo voide of honeſtie, but that they haue ſome knowledge of good, conſidering that without lawe or faith they haue this knowledge and aduiſe, that is to wit, as much as Nature hath taught them, Therfore they burye the deade bodies in the earth, as we haue alreadie ſayde, in like maner as did auncientlye the *Naſomones*. Nowe the buriall of the dead is approued as well by the olde, as by the new teſtament: Likewiſe the ceremonies if they be duly obſerued, as well for that they haue bene veſſels and inſtrumẽts of the ſoule diuine and immortal, as alſo to giue hope of the reſurrection to come. Here might I bring in many things as touching this mater, but for

The funeralles of the deade is approued by holy ſcripture.

but for that it is not my argument I omitte it, and let it paſſe. Nowe therefore among theſe wylde men yf that a houſholder happen to dye, hys wyues, and hys neere kinſefolke and friends ſhall make a maruellous mournyng, not for the ſpace of three or foure dayes, but foure or fiue monethes, and this greateſt ſorow is foure or fiue of the firſt dayes: ye ſhall heare them make ſuch a noyſe and harmonie as dogges and catts, ye ſhall ſee as well men as women layde on their beddes ſorowfull, others ſittyng downe with their bare buttockes on the grounde, imbracyng one an other, ſaying in their language: Our father and friend was ſo good a man, ſo valiant in the warres, that hath cauſed many of oure enimies to dye, hee was ſtrong and myghtie, he laboured ſo wel, and dreſſed our gardens, he caught beaſtes, foules, and fiſhes for our ſuſtenãce, alas hè is deade, we ſhall ſee hym no more, but after we bee deade wyth oure friendes in the countreys where oure *Pages* ſaye they haue ſeene them, wyth many ſuche lyke wordes, the which they will repete aboue ten thouſande tymes continually day and night for the ſpace of foure or fiue howers not ceaſſyng to lament. The chyldren of the deceaſſed, a moneth after theſe mournyngs, wyll deſire their friendes to make ſome feaſt or ſolemnitie for hys honoure, And there they will come together paynted with diuers colours, decked wyth fethers, and otherwiſe after their manner, makyng a thouſande ceremonies and paſſetymes, wyth daunces, playes,, tabour playing with Flutes made of the armes and legges of theyr enimies, and other inſtrumentes after the maner of their countrey. The others as the auncient ſorte, all the day long, will not ceaſſe to drinke, without eating of

 any

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any thing, and they are serued by the women and kinrede of the deceased: the which their doings is as I am aduised, to stirre vp the heartes of yong children, and to moue and prouoke them to warre, makyng them bolde against their enimies. The *Romanes* vsed almost the lyke maner: for after the decease of any Citizen that had greatly trauailed for the cōmon wealth, they made playes, pompes, and funeral songs to the praise and honour of the dead man. Likewise to gyue example to the yonger sorte, for to imploy their myghte for the libertie of their countrey. Plinie sayth, that one named Lycaon was the inuenter of such thyngs. Also the *Argiues*, a people of *Grecia*, in memoriall of the furious Lion ouercome by Hercules, they made playes and games. And Alexander the great, after that he had séene the sepulchre of the worthy and valiant Hector, in memorie of his worthynesse, commaunded, yea hée him selfe dyd make many gamboldes and solemnities. Here myght I reherse or bring in many histories how the elders in times past haue diuersly obserued funeral rites according to the diuersitie of places, but for that I will not be tedious vnto you, I omit it: it shall suffise at this present to knowe the custome of these wilde men, for bicause that as well the elders in times paste, as also those of oure time, haue made many excesse bankettes in their funerall pompes, more for a vaine and worldely glorie, than otherwise: but to the contrary, ye must vnderstande, that those that are made to the honour of the deceased, and for respecte of hys soule, is cōmendable, declaring hym by this meanes immortall, and forshewyng the Resurrection to come.

The vse and custome of the Romanes and others at the funeralls of a Citizen.

Alexander the great.

Of

Of Mortugabes, and of the charitie that they vse toward straungers. Cap. 44.

SEing that our argument is now of the sauage men we will saye somewhat of their order and liuyng. In their countrey there is neither towne nor Castell of any greatnesse, sauing those that the *Portingals* and other Christians haue edified for their cōmoditie, the houses wherein they dwell are litle lodgyngs, the which they name in theyr language *Mortuga es*, assembled by hamlettes or villages, suche as we sée in some places here. These lodgyngs are of two or thrée hundred paces long, and of bredthe twentie paces, or thereaboutes, buylded of wodde, and couered wyth palme leaues, layde on so trimmely, as possible may bée. Euery lodgyng hathe fayre couerygns, but they are so low, that one muste stoupe to goe in, as he wold do at a wicket, in euery one there is many romes, and euery one for hym selfe and his familie, thrée fadome of length. This I fynd much more tollerable and lesse grieuous than of the *Arabians*, and *Tartarians*, that neuer buylde nor edifie a place for to remain and dwel in, but they stray about here and there like vagabundes: neuerthelesse they gouerne them selues by certain lawes, but our wylde men haue none, but onely as Nature dothe gouerne them. Nowe therefore these wylde men in these little houses, are many housholdes together, in the middest of which theyr beddes ar hanged euery one in his quarter vnto pyllers mighty strong and square, the which beds are made of good Cotton woll: for thereof they haue greate plentye, the whiche a trée beareth, béeyng of the heigth of a man lyke vnto greate Buttons, or Akornes: but

Mortugabes, lodgings of the wilde men and how they be builded.

The Arabians and Tartariās haue no place to remaine in.

Trees that beare cotton.

neuer-

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neuerthelesse they differ from those of *Cypris, Malta,* and *Syria*: The sayd beddes are not thicker than a linnen clothe of this countrey: and they lye downe therin all naked, as they are accustomed. This bedde in theyr language is called Iny, and the Cotton wherewith it is made, Manigot. On both the sides of the bed of him that is maister of the houshold, the wiues make hym fire day and nyght, for the nights are somewhat cold. Euery housholde kepeth and layeth vp in store a kynde of fruite, greate as an Estrige egge, the which is of the colour of our Cucumbers that wee haue here in Englande, being fashioned like a bottell pierced at bothe endes, passyng through the middest a stycke of Hornebeame a foote and a halfe long, one of the endes beyng planted in the earth or ground, the other ende is decked wyth faire feathers of a byrde named Arat, that is altogether red: the whiche thyng they haue in such honor and reputation, as if it dyd merite no lesse. And they take this to bee theyr Toupan: For when their Prophetes come towards them, they make that to speake, that is within them, knowing by this meanes the secretes of their enimies, and as they say, they know & heare newes of the soules of their friendes deceased. This people aboute their houses norish & bring vp no domesticall beasts sauing certain hennes & cocks, which are very rare & scant, and they ar but in certain places, wheras the *Portingals* haue first brought them: for before they had no intelligence of them, neuerthelesse they set so litle store by them, that for a litle knife ye shall haue two hennes: the women for no good will eate of them, takyng great displeasure when they see a Christian eat at one repast foure or fiue hennes egs, the which they name Arignane, thinking that for euery egge

Iny.
Manigot.

Arat a byrde.

Hennes.

egge they eate a henne, the whiche woulde suffise to repast two men: besides this, they nourish and bring vp Popingays, the which they change in trading with the Christians, for small yron tooles. As for golde and siluer they vse none: They hauing on a time amõg thẽ taken a *Portingale* ship, where there was a great number of pieces of siluer, that was brought from *Morpion*, they gaue al to a Frenchmã for four hatchets and certaine litle kniues, the which they esteme very muche, and not without a cause: for they are necessarie to cut their woodde, the which before they were constrained to cutte with stones, or to sette a fyre the trees, for to beate them downe, and for to make their bowes and arrowes they vse no other thing. Moreouer, they are very charitable, and as much as their lawe of Nature dothe permit them. Those things that they receyue of Christians, they sette much store by, but of suche commodities as groweth in their countrey, as sustenance, beastes, fruites, and fishe, they are very liberall (for they haue little other thyng) not onely to vs, and among them selues, but also to any other nation, prouided that they be not their enimes. For so soone as they shal see any a farre off, enter into theyr countrey, they will present vnto them victualls, lodgyng, and a mayde for his seruice, as we haue before shewed. Also agaynste thys pylgryme or straunger, the women and maydens wyll come, and then they wyll sytte downe and crie and weepe for ioye, the which if thou wylt endure, casting out teares, they wyl say in their language: Thou art welcome, thou arte of our best friendes, thou hast taken great paines to come and visite vs, and many other greetings. Also the father and chiefe of the familie shalbe in their beds weeping euen

Popingayes.

No vse of gold nor siluer among them.

The charitie of the wilde men one toward an other.

as the

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as the women: If they iorney thirtie or fortie leagues be it by water or land, (they liue common together) if one haue, and others want, he shall distribute to the needeful, the like do they to strangers. And moreouer, this people are curious of new things, and wondreth according to the prouerbe, Ignorance is the mother of wonder: but yet for to get from a stranger that thing that he fansieth, they can so wel flatter, that it is hard to say them nay. First the men, when any doth visite them in their lodgyngs or cabans, after they haue saluted them, they will drawe nere to you, with such familiaritie and assurance, that they will streight ways take your capps or hatte, and putting it on their heads one after an other, they will beholde and wonder at them selues, hauyng opinion to be the fairest: others will take youre dagger, sworde, or other knife, if ye haue any: and therewith will with wordes and iestes threaten their ennimies: And to be shorte, they will rifle you, and ye must refuse them nothing, for if ye doe, ye shall neither haue grace, fauour, seruice, loue, nor friendship, in deede when they haue rifled ye, they will restore and giue you againe youre trinkettes: as much will the women and maidens doe, being muche greater flatterers than the men, and alwayes for to get to them some thyng: this is of a truthe that they will be contented with a trifle, they wil come to you euen with the like grace as doe the men, with some fruites or other things of small value, with the which they vse to make presentes, saying in their language, Agatouren, which is as muche to say, howe good thou arte, by a manner of flatterie, *Fory asse pia,* shewe me suche thyngs as thou haste, being very desirous of newe things, as little glasses, & little beades of glasse,

Also

Also ye shal haue following of you a companie of yong children, and they will aske in their language Hamaba pinda, Giue vs some fishe hookes, the which they vse to take litle fishe with. And they are well instructed in this terme before sayde, *Agatouren,* Thou arte good, if ye giue them that which they demaund, otherwise with a frowarde looke, they will saye to ye *Hippochi,* goe thou arte naught, *Daganaiepa aionga,* thou muste be killed, with other threatnings and iniuries, but they wil not giue any thing, vnlesse ye giue them, besides this, they will marke ye and knowe ye again, for the deniall that you haue made them.

The description of a sicknesse named Pians, to the which are subiect these people of America as well in the Ilandes as the maine land. Ca. 45.

KNowing wel yͭ there is nothing, not frō the earth vnto yͤ first heauen, what making or proportion so it hath, but that is subiect to chaunging and alteration, the aire then that compasseth vs, being not simplie an aire, but made and composed, is not alwais like in all times nor in all places, but nowe of one fashion, incontinent of an other. And for that all diseases (as oure Phisitians shewe vs) come or happen either of the aire, or of the maner of mens liuing, I am determined to write and set out here a sicknesse or disease verie rife and common in these countreys of *America,* and of the West, discouered in our time. Pians a sickenesse in America, and his oirginall. Now this sickenesse named pians, by the people of the countrey, cometh not of the corruption of the aire, for it is there verie good & tēperat, which sheweth by experience,

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ence, the fruites that the earth bringeth forth, with the benefite of the aire, without ẏ which nothing is made, bée it of Nature or artificiall. Also that the sycknesse procéedyng of the corruption of the ayre, hurteth as aswell the yong as the olde, the ryche as well as the pore, notwithstandyng the internall or inwarde disposition. Therefore it must nédes bée, that it procéedeth of some misgouernement, as to much carnall and fleshely frequentation the man with the woman, considering that thys people is very lecherous, carnal, and more than brutishe, specially the women: for they do séke and practise all the meanes to moue man to lust. This sickenesse is no other thyng than the pocks that raigneth, and hath power ouer all *Europe*, specially among the Frenchemen: For of vs it is named the Frenche pockes, the whych disease as the Frenchmen wright, was first taken at a voyage into *Naples*, and thether it was broughte by the *Spanyardes*, from the West *Indies*. For before it was discouered and made subiecte to the *Spanyardes*, there was no mention therof. It is not onely here in *Europe*, but also in *Grecia*, in *Asia*, and in *Affrica*. Well let vs returne vnto the wylde mens euyll, and to the remedies that they doe vse therefore. Nowe this euill taketh the parties, as well wilde men as Christians that are there, by contagion or touching, euen as the pockes dothe in the realme of *Fraunce*. Also it hath the like Symptomes, and it is so daungerous, that if it be waxen old, it is harde and daungerous to heale: for sometimes it dothe afflict them euen to the death. As for the Christians, whiche doe inhabite in the lande of *America*, if they couple them selues with the women, they shall neuer bée rid of the same, but shall fall into the daunger thereof, much

The wildmen are very lecherous and carnall.

The true originall of the French pocks, as the Frenche men write.

muche more sooner than they of the countrey. For the curing of this disease likewise for a certain alteration that oftentymes commeth wyth this euill, they make a certaine decoction of the barke of a trée, named in their language *Hiuourahe*, of the which they drincke more easier to cure than with our medicine, and they are more easier to be healed than others, to my iudgement for their temperatenesse and complection, which are not broken out with infections, as the Frenchmen are. Thus much thought I néedefull to speake in this place. And he that will make any difficultie to beleue my wordes, let him aske the opinion of the moste learnedest Physitions of the originall & cause of this disease, and what internall partes are sonest grieued, where it is nourished. For I sée at this day many contradictions (but not among the lerned.) And to my séming, I fynde very fewe that toucheth the pricke, specially of those that take vpon them to heale it: among the which, there are men and women so ignorant, that they cause many mishaps vnto the pore pacientes: for in stéede of curyng and healyng of them, they make them worse and worse. There are other kinde of diseases, as ophthalmies, of the whiche we haue alreadie shewed, that comes of ouermuch smoke, for that they make their fires in many corners and places of their lodgings, the which are great, for that they assemble a great number, for to take vp their lodgings. I knowe well that all ophthalmies come not of smoke: but wher of so euer it be, it commeth of the plenesse of the brain, being by some meanes grieued. Also all the diseases of the eies are not ophthalmies, as may be séene among the inhabitauntes of *America*, of whiche we speake: for many haue loste their sight, hauing no inflamation in their

The curing of this disease.

Hiuourahe a tree.

The wilde mẽ are afflicted with ophthalmies, and from whence they procede.

All the paines of the eyes with ophthalmies.

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in their eyes. And this fulnesse and abundance of troubles of the braine, as I maye learne and understande, commeth of the ayre, and southwindes hot and moyst very common in *America*, the whiche sodainly fylleth the brayne, as Hippocrates sheweth. Also we feele in our selues, our bodies to wax heauy, specially the head when the winde is at south. For to heale this paine of the eyes, they cut a braunch of a certaine tree, very soft rinde, like to a kind of palme tree, the which they bring home to their houses, and they let drop the iuyce being redde, into the eye of the pacient. Moreouer, this kind of people is always subiect to the leprosie, paralysey, and other exterior vices as we are in this country, but they are alwayes whole and well disposed, walkyng with a great courage and boldnesse, their heads lifting vp like a stagge or hart. This much by the way of this sicknesse, the most daungerous that is in *Fraunce* Antartike or *America*.

The southe winde and yll token.

Of the diseases most rife and common in America, and the meane that they obserue to cure them. Cap. 46.

There is none be they neuer of so rude and grosse memorie, but that knoweth well, that these *Americanes* are made of foure elementes, as all naturall bodies are, so that by this meanes they are subiect to the like affections that wee are. In deede diseases and sickneesss may be diuers and contrary, according to the temperatenesse of the ayre, and maner of lyuyng. Those in that countrey that inhabite neare the sea,

the sea, are subiecte to rotten diseases, as Feuers, Catarres, and others. In the whiche these poore people are so persuaded and abused of their Prophetes, of whome we haue spoken, the whiche are called for to heale them when they haue these diseases: and they haue this foolishe opinion, that they can cure them: we can not better compare these impes, thã to a companie of new fond foolish & ignorant Physitions in our dayes here in our realme ỹ persuade the pore people, & make profession that they can heale all kinde of diseases curable and vncurable, the whiche I woulde very well beleue, if that science were become ignorance. Therfore these Prophetes make them to beleue, that they doe speake vnto the spirites and soules of their parentes, and that nothyng to them is vnpossible, also that they can cause the soule to speake within the bodie. Moreouer, when soeuer any sycke man feeleth his stomacke to swelle by the occasions of some humours in the stomacke and liuer, the whyche by debilitie or otherwyse he can not caste or vomite vp, he thinketh that it is his soule that complaineth. Now these goodly Prophetes for to heale this diseas wil suck with their mouth the place where the sore or disease lieth, thinking that by this meanes they drawe it oute. Lykewyse they sucke one an other, but not with such belefe and opinion: the women vse other meanes, they wyll put into the pacientes mouth a threede of cotton a two foote long, the whiche afterwardes they sucke, thynkyng also by thys threede for to get away thys disease or sickenesse. If one of them doe hurte an other in ernest or otherwyse, he is bounde to sucke his wounde vntill the tyme that he bee healed. And in the meane tyme, they doe abstayne frome certayne meates,

The foolishe opinion of the wylde men in their prophets and of their diseases.

A methode meane to heale the diseases obserued of these wylde men.

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the which they thinke is contrary: They haue ẏ mean to lette bloud betwéene the shoulders, with a kynde of herbe very cutting, or with the téeth of some beast. The maner how to diet the pacient is this: They wil neuer giue him no meate nor sustenance before he doe aske it, and they will rather let him languish a whole moneth. They are not so often grieued with sicknesse as we be, although they go all naked day and nyghte: also they vse no excesse or superfluitie in their meates or drinkes. In other things they are very curious to knowe the trées and fruites, they will not tast of any fruite that is perisht, vnlesse it be thorough ripe: The fruite of which they commonly eate in their sicknesses is named Naua, being great, made in maner of a Pine apple, thys fruite when it wareth ripe, becommeth yelow, the which is very excellent, as wel for his swetenesse as his relish, as pleasant as fine suger and more: It is not possible to bring of them into this countrey, but conserued, for being ripe they will not long kéepe. Furthermore, it beareth no grain, wherfore they plāt them by litle slippes, as the fruites that are grafted in our countrey: Also before it be ripe, it is so roughe in eating, that it will pull of the skinne of your lips: the leafe of this trée when it groweth, is like to the leafe of a large Jounck or sags. I wil not forget, that amōg their diseases they haue one maruellous indisposition, which commeth by litle wormes that enter into their féete, named in their language Tom, that are litle ones and I thinke that they ingender in their féet: for there will be somtimes such a number in one place, that they wyll rayse a knob as big as a beane, with dolour and paine in that place, the whiche paine also chaunced to vs: for being there, our féete and our handes were couered

How the pacient liueth whē he is sicke.

Naua, an excellent fruite.

Tom, a kinde of wormes.

uered with little clothes, in the which when they were broken, was onely one white worme with filthe. And for to shunne this griefe, the wilde men make a certain oyle of a fruite named *Hiboncohu*, like vnto a Date, the which is not good to eate: they preserue it in little vessels of fruites, named in their language *Caramenio*, and therwith they rubbe the places that are grieued, a thing very necessary as they doe affirme against these wormes. Also sometimes they anoynt therewithall their bodies when they be weary. Bisides this, the oyle is proper for woundes and sores, as they haue knowne by experience. Thus much as touching their infirmities, and the remedies that these *Americans* vse.

Hiboncohu a fruit, and for what vse.

The maner hovv to trade among these people: of a birde named Toucan, and of the spicerie of that Countrey. Cap. 47.

Although that in *America*, there is diuers kindes of people: neuerthelesse brutish and of diuers sorts and fashions, accustomed allwayes to make warre one with another. Notwithstanding, they let not to trade & trafike as wel among themselues, as with the christians and straungers, specially those that are néere to the Sea, with such commodities as is to be had in the Countrey. Their greatest trade is with Estridge fethers, garnishings of swords made of fethers, & other fethers muche set by and estéemed, the which are brought from the higher Countrey to the sea side, aboue a hundreth or sire score leagues, also great quantitie of colours white and blacke, also of the gréene stones that they beare hanging in their lips, as we haue before shewed. The others that dwell

The trafike of the wild men.

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dwel on the ſea coaſt, where as the Chriſtians to trafike receiue certain hatchets, kniues, daggers, ſwordes, and other iron tooles, beades of glaſſe, combes, loking glaſſes, and other little trifles of ſmall value, which they trucke with their neighbors, hauing no other mean ſauing only to giue one marchandiſe for an other, and they vſe after this maner: giue me that, and I will giue thee this, without any further talk. On the ſea coaſt, the moſt frequented Marchandiſe, is the fethers of a birde, that is named in their language *Toucan*, the properties of which I wil deſcribe, ſeing it commeth to purpoſe. This birde is of the greatneſſe of a Pigeon: there is an other kinde like to a Pie, of like fethers that the other haue, that is to wit, bothe twaine blacke, ſauing that about the taile, there are ſome red fethers among the blacke. Vnder the breſt, the fethers are yellow about foure fingers broade, as well in bredth as in lengthe, and it is not poſſible to finde yellow more excellent, nor finer colour than is the fethers of this birde: at the ende of the taile, there are little fethers as redde as bloud. The wilde men take the ſkin of that parte that is yellow, and they vſe it to make garniſhings of ſwordes after their maner, and certaine garments, hattes, and other things.

The deſcription of Toucan, a bird of America.

I the author of this worke, brought a hatte of fethers very riche and faire out of *America*, the which was preſented to the King of *Fraunce*, Henry by name, as a preſious iewell. And of theſe birdes there are none founde but in *America*, beginning from the riuer of *Platte*, vnto the riuer of *Amazones*. Ther are ſome ſene at *Perou*, but they are not ſo great as the others. At newe *Spayne*, *Florida*, *Meſsique*, and newe found lande, there is none to be ſeene, bicauſe the countreis are to cold, of the which they

A ſtraunge hat made of fethers

they

they ſtande in great feare. Moreouer this birde liueth with no other thing among the woddes, where he maketh his reſidence, but with certaine fruites that the Countrey doeth bring forthe: ſome might thinke that this were a water birde, the which is not ſo, for that I haue ſeene the contrary. To the reſt, this birde is diſformed and monſterous, hauing the bill more greater and more longer than the reſt of the body. I haue alſo broughte one of them from thence that was giuen me, with the ſkinnes of many of diuers couloures: ſome as redde as fine ſcarlet, others yelow, blewe, and others of diuers colours. Theſe fethers be much ſet by of ye *Americans*, with the which they trafike and trade, as we haue before ſhewed.

Secretes brought by the author into Fraunce of America.

This alſo is of a truthe, that before the vſe of money, they traded after this ſorte ware for ware, ſo that the wealth and richeſſe of men, yea of Kings, Princes, and Magiſtrates, did conſiſt in beaſtes, ſhepe, goates and Camels, of the which ye haue examples in Beroſus and Diodorus, the which ſhewe vs by wrytings, the maner and vſe that the elders before vs vſed to trade one with another, the which vſe I finde to differ very little from the *Americanes* order, and other barbarous people. So that in times paſt one thing was giuen for an other, as ſheepe for corne, woolle for ſalte, and ſuche like.

The trafike of one Countrey with an other, if we conſider it wel, is maruellous profitable & neceſſary, for by it ciuil ſocietie is kept: alſo it is much eſteemed throughout all nations. Plinie in his ſeuenth booke doeth attribute the firſt inuention and vſe thereof to be among the *Venitians*. The trade that many of the Chriſtians

The order of the world, before the vſe of money.

vſe

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vse with the *Americanes*, is brasell woode, Popengayes, cotten and other things, in trucke and chaunge of those things before shewed: they bring also from theme a kinde of spice, which is the graine of an herbe or little tree of three or foure foote highe, the fruit is like to our countrey strawberies, as well in colour as otherwise. When it is ripe, there is within it a seede like to fenell seede. Our christian Marchants doe loade this kinde of spice being nothing so good as the spice that groweth on the coast of *Ethiopia*, and in *Ginney*, also it is not to compare to the spice that is had at *Calicut*, or of *Tabroban*. And this ye shall note by the way, that though it be named *Calicut* spice, ye must not thinke that it is all of *Calicut*, but commeth a fiftie leagues off, from Ilands unknowen, and chiefly from an Iland named *Corchell*. Notwithstanding *Calicut*, is the chiefest place whether all the Marchaundise of the East countreys is broughte, and there it is shipte, and therefore it is called the spice of *Calicut*, the which is better than the spice of *America*. The King of *Portingall* as every one knoweth, hathe greate profite of the spices, that he receiueth from thence, but not so muche as in times past, for bicause that since the *Spanyardes* haue discouered the Iland of *Zebut*, riche, and of a great compasse, the whiche ye shall finde after ye haue passed the straight of *Magellan*. This Ilande beareth a Mine of Golde, Ginger, and great aboundaunce of white Purselaine. Afterwarde they found out *Aborney*, fiue degrees from the Equinoctiall, and many other Ilandes inhabited with *Neygers*, untill they came to *Moloqus*, where as is *Atidora*, *Terenata*, *Mata*, and *Machian* little Ilandes somewhat neare the one to the other, as are the *Canaries* of the which we haue spoken.

What the christiās and Americans do trade together.

A kinde of spice.

Of the spice of Calicut. The Ilād of Corchel.

The Iland of Zebut.

Abomey. The Ilands of Moluqus, and of the spice that commeth from thence.

These

These Ilandes are distant from *Fraunce*, more than 180. degrees lying to the West, they bring forthe many good spices, muche better than those of *America*. This much by the way of *Moloquus*, hauing first treated of the trafike and trade that the wilde men vse of *America*.

Of birdes most common in America. Cap. 48.

AMong many kindes of birdes that nature diuersly bringeth forthe, setting out hir giftes by particular properties, (truely worthy to be maruelled at,) the which she hath giuen to euery liuing beast. There is not one found that exceedeth this birde, commonly seene in *America*, named of the wilde men *Carinde*, decked with so pleasant and faire fethers, that it is not possible for no man but to wonder at the like worke. This birde exceedeth not the greatnesse of a Crowe, and his fethers from the belly to the throte, is as yellow as fine gold: ye wings and the taile, which are very long, are of the colour of fine Azure. To the likenesse of this bird, there is another founde of his greatnesse, but differing in colour, for in stead of hauing the brest fethers yellow, this hathe them as red as pure scarlet colour, and the rest Azure. These birds are a kinde of Parats, and of like forme as well in head and bil, as in feete. The wilde men of the Countrey sell them deere, for that three or foure times a yeare, they plucke their fethers for to make hats, garnishe bucklers, swordes of woodde, and other things requisite, the which they doe commonly. The saide birdes are so priuie, that all the day they will sit vpon the trees, rounde about the wilde mennes lodgings. And when the night commeth, these birdes withdrawe them, some into the houses, and

The description of Carinde, a birde of excellent beauty.

some

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some into the Woodes, but they faile not to retourne the next morowe, euen as our priuie or tame Doues or Pigeons, that will neastle in houses. They haue diuers other kindes of Popengayes differing in Fethers the one from the other. There is one kinde more græner than those that are brought into oure Countrey, the which they name *Aiouroub*, others hauing on their heades blewe fethers, others all græne, the which the wilde men doe name *Marganas*: there are none found gray as in *Ginney*, and in high *Affrica*. The *Americanes* kæpe all these birdes in their lodgings, but they are not taught to speake, as they are with vs, I meane being made priuie when they are yong, according to the custome of our elders, as Plinie sheweth in the tenth boke of his naturall Historie speaking of birds, where he affirmeth that Strabo was the first that put birds into Cages, the which before had libertie to goe and come. The women in like maner nourishe some, the which they sette suche store by, that they call them their friends. Furthermore our *Americanes* doe learne these birdes in their language to aske for meale made of rotes. But they teache them most commonly to say and profer, that they must goe a warfare against their enimies, for to take them, and for to eate them, and other things. They will for no good giue them fruite to eate, neither great nor little, for they say that it engendreth a worme that pierceth their heart. There is a multitude of other Popengayes that are in the woddes, of the which they kill a great many with their arowes for to eate, and they make their nests in the toppes of trées, for feare of stinging beastes.

Aiouroub a greene birde.

Marganas.

Who it was that first caged birdes.

Great plenty of Popengayes in America.

The

The time hathe bene, that these birdes were not knowne to the auncient *Romaines*, and other Countreis of *Europe*, but euen since as some doe witnesse, that Alexander the great, sent his lieuetenaunt Onesecritus into the Iland of *Tabroba*, who brought from thence a certaine number, and since they multiplied so wel, as well in the East countrey as in *Italie*, and chiefly at *Rome*, as Columella sayeth in his thirde boke, of the sayings of the elders, that Marcus Portius Cato, (of whome the life and Doctrine was an example to all *Rome*), as he felte him selfe slaundered, sayd on a day to the Senate.

O Fathers ouerseene, O vvicked Rome, I knovv not I, to vvhat dayes vve are falne, seing that I see in Rome such dissolute liuing, that is: for men to beare Popengayes on their handes, and to see the vvomen norishe in their delicousnesse, little dogges.

The exclamation of Marcus Cato, against the abuses of his time.

Well, let vs returne to our birdes, that are founde there of an other kinde, and more straunger, as that birde named *Toucan*, of the which we haue before spoken, all differing from the coloure of those of oure Hemisperie, as may be knowne by these before rehearsed, and of many others, of which I haue brought home the bodyes garnished with fethers, some yellow, red, gréne, purple, Azure, and of many other colours, the which wer presented to the king as singular things, that was neuer séene with vs in our realme. There resteth now to describe and set forthe certaine other kinde of birdes being rare and straunge. Among the which there is found one kind of the like greatnesse and colour, as litle crowes, sauing that before their breast, they haue a spot as red as bloud, & they are named *Panon*, his bil colored like ashes, which bird liueth with no other thing, then wt a kinde of

Palme

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Ierahuua, a kind of Palme. Palme named *Ierahuua*, there are another kinde found like to oure Merlions, as redde as Dragons bloud, the which in their language they name *Quiapian*, there *Quiapian a birde.* are another kinde of the greatnesse of a litle Munkey, a birde so named, the which is all blacke, liuing after a *Annon a bird.* straunge maner. When he is ful with Ants, and another little worme that he eateth, he wil flie to some little trée, and there wil flutter from one braunch to another without ceasing: the wilde men name it *Annon*. Among al the rest of the birdes that are there to be séene, there is found another kinde that the wilde men will not by no meanes *Another kinde of birde.* kill nor hurt: this birde hath hir voyce very pitifull, and these poore men say, that hir song causeth them to remember their friends that be dead, thinking that this birde is sent by them, bringing to them good happe and fortune, and naughty lucke to their enimies. This bird is no bigger than a stocke Doue, being coloured like to ashes, and liuing with a kinde of fruit, of a trée that they name *Hiuourahe*. *Hiuourahe a tree.* I will not yet forget another birde named *Gouanbuch*, the which is no bigger than a great Flie, the *Gouanbuch, a bird very litle.* which for all that it is little, is so faire to sée to, that it is vnpossible to sée a fairer: his bill is somewhat long and slender, and his coloure grayishe, and althoughe to my iudgement it is the least birde liuing vnder the skye, neuerthelesse it singeth very well, and pleasant to heare. I omit héere the water birdes, as well of the freshe water, as of the salte, which are all variable to those that are in our Countrey, as well in proportion of body, as diuersitie of fethers. I doubt not Reader, but those that haue written of the kindes and properties of Birdes, will finde these things very straunge that I haue rehearsed, but without shame it may be reputed to their ignorance,

being

being ignorant of these West partes, and also the small knowledge that they had of strange things. This therefore shal suffice thée which I haue truely gathered of the strange birdes that are in *America*, or *Fraunce Antartike*, for the tyme that we dyd there remayne.

Of Veneson and wilde beastes that these wilde men take Cap. 49.

I Thinke it necessarie gentle Reader, séeing that I haue treated of strange Foules, somewhat to speke as touching the wilde beastes that are founde in the wodes, and hills of *America*, and also to shewe how the inhabitantes of the countrey take them for their nourishment. I remember that I haue sayde in some place, that they nourish no domesticall beasts, but there are in the wodes *How the Americās take wilde beastes.* greate quantitie of wilde beastes, as Hartes, Hyndes, wilde Bores and others. When these beastes straye abroade to séeke their liuing, they will make a déepe hole couered ouer with leaues, in the place where the beaste doth most frequent, the which is made so cunningly that with greate payne shall he escape. And they will take him aliue or kill him in that hole sometymes with their arrowes. The wilde Bore semeth to me more dangerous, he is altogether lyke to the wilde Bores in *Fraunce*, but more fiercer and more dangerous, and hath the tooth more longer and more apparant: he is altogether blacke and without tayle, moreouer he beareth a vent on his backe lyke to a swordefish. This wilde Bore will make *The wilde Bore of America.* a fearful noyse, also ye shal here his téeth make a noise together when he is féeding or otherwise: the wilde men on a tyme brought vs one bounde, the which notwithstanding escaped in our presence: the Harte and the Hinde

L.v. haue

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The Harte of America.

haue not their heare so smoth and euen, as with vs, but more rougher and longer, the Hartes haue their hornes more shorte than oures, the wilde men set much by these hornes, for bicause that after they haue pierced their childrens lippe, they put most commonly into the hole a piece of Hartes horne for to increase it, thinking that therein

The property of a Harts horn

is no poyson nor danger, but to the contrarie, it letteth and kepeth that at that place of the lyppe there will engender no euill. Plinie sheweth that a Hartes horne, is a remedie against poyson. Also Phisitions put thereof among Medicins that are cordiall, as a comforte to the stomacke, as Iuorie and others: the smoke of this horne burned hath power to driue awaye Serpentes. Some will say, that the Harte hath euery yeare newe hornes, and casteth hir olde ones, and when he is without his hornes, he hideth himselfe. The elders haue taken it for an yll signe for a man, to méete a Deare, or a Hare, but we thinke the contrarie: also the same superstition is foolish and repugnant to our Religion. The *Turkes* and *Arabians*, are at this day in that error. To this purpose: if our wilde men take an opinion he thinketh it true

A fond opiniō of the wilde men.

and it shalbe harde to perswade them the contrarie, the which is, hauing taken a Buck or a Doe, they dare not beare it into their houses, before that they haue cut of the haunches and the legs behinde, thinking that if they shoulde beare it with the foure quarters, it woulde take from them and from their children the meane to take their enimies in running, beside many other foolish opinions, whereof their head is ful. They haue no other assurance thereof, but that their greate *Charaibe* shewed them so, as their Pages and false Seducors doe affirme. They will dresse theyr Venison by péeces, but with the skinne, and after it is ynough it shall be distributed to

euery

euery housholde, that inhabite vnder one roufe altogether, as schollers in colledges, they will neuer eate the flesh of no rauening beaste, or that doeth féede on vncleane things, be he neuer so priuie, but they will not force to kepe priuie such a beaste, as one which they name *Coary*, as greate as a Foxe, hauing the mosell a foote long, blacke like a Molle, and little lyke the mosell of a Ratte, hir heare rough, a slender tayle lyke to the tayle of a wilde Cat, spotted white and blacke, hauing eares lyke a Foxe. This is a rauenous beaste, and liueth of praye or spoyle, about the water side. Furthermore there is founde kinde of Fesantes, as greate as a Capon, but blacke fethered, onely the heade which is graye, hauing a little red combe, hanging lyke a *Turkie* Henne and redde féete. Also there are Partriges, named in their language *Macouacanna*, that are greater than oures. Also there is founde in *America*, greate quantitie of those beastes which they name *Tapithire*, the whiche is much desired for his deformitie. Also the wilde men folowe them at the chase, not onely for the flesh whiche is very good, but also for the skins, with the whiche they make bucklers that they vse in the warres, and the skinne of this beaste is so strong and tough that a Crossbow can skant pierce it, and they take them as they doe the Harte or the wilde Bore, of the which we spake euen nowe. These beastes are of the height of a greate Asse, but they haue a greater necke, and the heade lyke the heade of a yong Bull of a yeare olde, the téeth sharpe and cutting, neuerthelesse he is not dangerous. When she is chased, she maketh no other resistence, but to flée away, séeking some conueniente place for to hide hir, running more swifter than a Harte,

The descriptiō of Coary a strange beaste.

A kinde of Fesantes.

Macouacanna. a kind of Partriges.

Tapihire a beaste.

The descriptiō of Tapihire.

she

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she hath no tayle, but a very little one of a finger length, the which is without haire, & of such beasts without tayle there are found a great nũber, she hath clouen feete, with a very long horne almost as much before as behinde, his heare is browne colour lyke some Mules and Oxen in our countrey. And for this cause the Christians that are there, name such beastes Kine, not differing much from Kine, sauing onely she wanteth hornes: and truely to my seming it is as lyke an Asse as a Cow. For there are fewe beastes of diuers kindes that be lyke in al pointes, without some greate difference. As also fishes that we haue sene in the sea on the coaste of *America*, one among the others had the head like a Calf, and the body slender. So that in this ye maye see the industrie of nature, that hath altered the beasts according to the diuersitie of their kindes, as wel on the lande as on the water.

A kinde of strange fish.

Of a tree named Hiuourahe. Cap. 50.

I Will not by no meanes leaue out for his excellencie and secretnesse, a tree named of the wilde men Hyuourahe, which is as much to say as rare a new. This tree is of a highe stature, hauing the barke shining lyke siluer, and within halfe reade. It hath almost the taaste of salt, the which I haue many tymes tasted, the barke of this tree hath a maruelous propertie among al others: also it is in such reputation among the wilde men, as the woode *Gaiac*: also some think it to be very *Gaiac*, ỹ which I denie, for it is not to the purpose, that all that hath the like propertie that *Gaiac* hath, is *Gaiac*. Notwithstãding it serueth in stede of *Gaiac* to the Christians, for the wild men are not so subiect to this common disease, of ỹ which we

Hyuourahe a tree.

we wil speake in another place more at large: the maner to vse it is this, they take a quantitie of the barcke, the which giueth milke when it is separated from the woode, the which being cut in little peeces, they make it to boyle in water the space of three or foure houres, till that the colour be changed lyke claret wyne, & of this they drinke the space of fiften or twentie dayes continually, making or keping a little diet, which helpeth well as I do vnderstande. And the sayd barcke is not onely good for the sayd affection, but to all diseases for to bring out ill humors, of the which in lyke maner vse our *Americans* in their diseases: and besides, this drinke is pleasant to drinke in your ful health. Another singular thing there is in this tree bearing fruite of the greatnesse of a little prune, as yellow as fine Angell Golde. And within it, is a little nut very pleasant and swet, being good for sicke folke to digest. But another thing is peraduenture strange and almost incredible to those that haue not sene it, that is, that it beareth not fruite, but from fiften yeare to fiften yeare: some woulde haue made me beleue, from twentie yeare to twentie. But I hearde the contrary, being sufficiently enformed of the anciente people of the countrey. I haue caused them to shewe me one, and he that shewed it me, sayde that in his lyfe tyme, he had eaten but three or foure tymes of the fruit. I remember of the good fruit of the tree named *Loth*, of which the fruit is so pleasant, as Homer sheweth, that after that Scipions men had tasted, they forced not but forgat to returne to their shippes to eate any other meates or fruites. Furthermore there are trees that beare *Cassa*, but it is not so excellent as that of *Arabia* and of *Egypt*.

The vsage of the barcke of this tree.

The excellency of the frute of this tree.

Loth in Homer.

Of

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Of a tree named Vhebehason and of the hony Bees that frequent it. Cap.51.

GOing on a day unto a village distant from the place whereas was our remayning a ten leagues, being in my company five wilde men, and a Christian to interpret, I was myndefull to beholde on all sides the trees, of the which there were divers sortes, among the which I stayed to beholde that of the which I minde to speake, the which to see so, woulde be iudged to be an artificiall worke, and not of nature. This tree is very hye the braunches passing one with in another, the leafs like the leafes of a Colwort, every braunche laden with his fruite, the which is a foote long. Therefore asking one of the company, what kynde of fruite it was, he shewed me and byd me beholde a company of flyes or honey Bees about the same fruite, the which then was greene, with the which these honey Bees doe lyve and nourish them selves, of the which Bees there were a greate number in a hole that was in the tree, whereas they made honey and waxe. There is two kyndes of the honey Bees, one kynde are as greate as oures, the which commeth not onely but of good smelling Floures, also theyr honey is very good, but their waxe not so yellow as oures: there is another kinde halfe so greate as the others, their honey is better than the others, and the wilde men name them *Hira*, they lyve not with the others food, which to my iudgemente maketh their waxe to be as blacke as coales, and they make greate plenty, specially neare to the Ryver of *Vasses* and of *Plate*: there is also found

The descriptiō of a tree named Vhebehason.

Two kinde of honey Bees.

Hira honey Bees.

founde a little beaste named *Hyrat*, which is as much to say as a honey beaste, for that this beaste seeketh but all partes of this tree for to eate the honey that these flies make. This beaste is tauney, and as greate as a Cat, and knoweth the meane to drawe out the honey with his pawes, without touching the flyes, nor they hym. This honey is much esteemed in that countrey for bicause that the wilde men give thereof to their sicke people, mixed with meale, that they use to make of rootes: as for the waxe, they put it to no use, but to make their fethers holde together about there heade, or else they occupye it about their greate canes, in the which they put their fethers (the which) is the beste and chiefest treasure that these *Americans* have.

The auncient *Arabians* and *Egyptians*, dyd use to minister unto the sicke, honey, more than any other medecine, as Plinie witnesseth. The wilde men that inhabit about the River of *Marignam*, eate almost no other meate but honey, with certayne boyled rootes, the whiche honey in those parties droppeth downe from the trees and rockes, as *Manna* from Heaven (the which) unto these Barbarous men is a good sustenance. To this agreeth very wel Lactantius in his firste booke of Devine Institutions (as farre as I can remember) that Melissus King of *Creta*, the which did firste sacrifice unto the Goddes, had two daughters, Amalthea and Melissa, the which did nourish or feede Iupiter with goates milke, when he was a childe, and also with honey. So that the people of *Creta*, seeing and perceiving that honey was a good sustenance, beganne therewith to feede theyr children. The whiche thing hathe caused this argumente amongst the Poetes, to say that honey Bees dyd flye into Iupiters mouth. The whiche also being knowen

Hirat a beast.

The usage of honey much commended of divers people.

Melissus King of Creta.

Why the Poets have fayned that the honey Bees flied into Iupiters mouth.

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knowen of Solon, did permit that they might transport al kinde of fruit out of the citie of *Athens* and many other victuals, except honey. Likewise the *Turckes* haue honey in as great estimation as is possible, thinking after this life that they shall goe into some pleasant places replenished with al kinde of sustenance, and chiefly of honey, the which opinion is fantasticall and foolish. Now to returne to our former tree, it is greatly frequented of these flies or honey bees, although that the fruite is not good to eate as many others are in that countrey, for bicause that it commeth not to his ripenesse, but is eaten of these honey bees as farre as I can perceiue. Moreouer this tree bringeth forth a red gumme, good for many things, as they knowe wel how to vse it.

Red gumme.

Of a strange beaste named Haut. Cap.52.

ARistotle and many others since his tyme haue with al their diligence and industrie enforced themselues to finde out the nature of Beasts, Trees, Hearbes, and other naturall things. Notwithstanding it doeth appeare by their writings that they neuer had intelligence of *America*, for that it was not discouered before (nor in their tyme) neuerthelesse their writing hath giuen vs some comforte and contentation. Therefore if we set out here and shewe of those that are vnto vs strange and vnknowen, I trust it will not be taken in il parte, but to the contrary I truste it will bring some contentation to the Reader, that loueth to heare of rare and singular things, the which nature wil not shal be common to euery countrey. This beaste for to be short, is asmuch disformed as is possible, and almoste vncredible to those that haue not sene

America not knowen of the aunciēt writers.

seene hir. They name hir Hau. or Hauthy, of the greatnesse of a greate Munky of *Afrca*, hauing a great belly, and the head almost in proportion of a Childes head. She being takē, casteth out sighes lyke a Chyld feeling payne, hir skyn colored lyke ashes, and rough lyke a litle Beare, hauing on each paw three nayles or clawes, a foure fingers long, and made lyke the fyn of a Carpe, with the which she climeth on Trees, abyding there more than on the ground. Hir tayle is three fingers long, with lyttel heare thereon. Another thing there is worthy of memory, that this straunge beast was neuer seene eating, for the wylde men of the coūtry haue watched hir to see if she would feede, but all was in vayne, as they them selues haue shewed me. Bysides this I would neuer haue beleued it if I had not proued it, for a captaine of *Normandy*, and the Captaine *Mogneryle* borne in *Picardy*, walking on a tyme in the great thick woods, dyd shoote with a Handgunne at two of these beastes, which were in the top of a tree, so that they fell bothe to the ground, the one sore hurt, & the other onely amased or astonned, the which was giuen to me for a present, so it was well kept the space of .xxvj. daies, and in the meane time it would neuer eat nor drinke, but always at one estate, but in the ende it was strangled by certaine Doggs that we brought thyther: some thinke that this beast lyueth onely with leaues of a certaine Tree named in their language *Amahut*, this Tree is the highest Tree in that countrie, bearing leaues very small and thin: and for that this beast is commonly in this Tree, she is named *Haut*. Furthermore this beast is very louing to man, when she is tame, coueting to be always on his shoulders, as if hir nature were to remayne on high

The descriptiō of a beast named Hauthy.

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places, the which doings the wylde men of the countrey cannot abyde for that they are wicked, for this beast hath very sharpe clawes, and longer than the clawes of a Lyon, or any other beast that euer I saw. To these wonders I haue seene by experience certain

Chamellion.

Chameleons in *Constantinople*, that liued only with the ayre. And by this I knew it was of a truthe, that the wylde men shewed me as touching this beast: moreouer if that this beast be abroade in the greatest raine

The wonderfull workes of Nature.

that is, yet she will be always as drie as before. By this ye may see the wonderfull works of nature, how that she can make things strange, great, incomprehensible, and wonderfull to mans iudgement. Therefore it is a thing impertinent, to seke out the cause & reason, as many daily go aboute to doe. For this is a very secret of nature, ẏ knowledge whereof is reserued and kept to the onely creator: also of many others that might be heere alleadged, but for that it is not my argument, I omit it for to finish the rest.

Hovv these *Americans* kyndle Fyer: of their opinion of the drowning of the World, and of their Yron works.

Cap. 53.

Now ẏ I haue shewed you of some singular places and vnknowne beastes not onely to vs, but as I think to all the world, for that this countrey was neuer knowne nor discouered but of late daies, being minded to make an ende of this discourse of *America*, I will shew you the straunge maner and practise that these Barbarous people vse to get fyre, as well as we doe with a flint stone and a tinder boxe, the which inuen-

uention truely is celestial, giuen by diuine prouidēce to man for his necessitie. Now these wilde men haue

The maner of the wyld men to get Fyre.

another meane, almost vncredible to get fire, greatly differing from our vse, that smite a flynt stone with an Yron. And ye must note, that they vse customably fire for their necessities as we doe, & rather more, for to resist the wicked spirit that tormenteth them, for the which cause they neuer lye downe in what place so euer they be, but that they haue first fire lighted by their beds side. And therefore aswell in their houses or other where, be it in the forest or in the fieldes, whereas they are constrained to remaine a long time, as when they go a warfare or hunte for Venison, they beare commonly with them their instrumentes to make fire. Therefore they will take two stickes vnequal, the one which is the least shalbe a two feete long or thereaboute, made of a certaine drie wood, hauing a rinde or pith, the other somewhat more longer. He that will make fire, will lay the lesser sticke downe on ẏ ground pierced through ẏ middest, ẏ which he holding with his feete, will put the ende of the other sticke into the hole that is in the other, with a little cotton and dried leaues, then with turning of the stick, there engendreth such a heate, that the leaues and cotton begin to burne, so that by this meanes they light fire, the which in their language they name *Thata*, and the smoke *Thatatyn*: and this maner or way to make fire

Thata.

Thatatin.

so subtilly, they say came by a great *Charaibe*, more than a Prophete, the which taught it to their Elders, with other things also, of which they before had no intelligēce or knowledge. I know wel there are many fables, as touching ẏ inuention of fire. Some say ẏ certaine pastors or shepherds were ẏ first ẏ inuēted to make

The first inuētiō of Fyre.

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make fire, after the maner that these wilde men use, with certaine wood, being destitute of Yron and flint stone. By this we may euidently know, fier commeth neither of stone nor Yron, as Aphrodisius disputeth in his probleames. Dioderus writeth, ẏ *Vulcan* was ẏ first inuenter of fier, the which for this respect was elected King by the *Egiptians*. Also the wylde men are almost of this opinion, the which before this inuention of fier, did eate their meates dried in the Sunne. And this knowledge was brought to them, as I haue before shewed, by a great *Charaibe*, one night in their sleepe after a great deluge of waters, (the which) they maintaine to haue ben in times past, although they haue not memoriall by writing, but onely from age to age, so that they wil beare in memory things foure or fiue hundreth yeares past, the which is to be maruelled at. And by this meanes they are very curious to teach & instruct their Children things done and past, which are worthy of memory. The auncient men after their sleepe in the night, doe no other thing but declare auncient stories to the young men, so that to heare them, you will say they are Preachers or Readers of Lectures: now say they, the water was so exceding great in this Deluge, that it couered the highest mountaines in that countrey, so that all the people were drowned, the which they tell of a truthe, and beleue as stedfastly as we doe, that which was in Noes time, that is read of in holy Scripture. Neuerthelesse it is easy for them to fayle, considering they know nothing but by memory, and as they heaue heard sayd of theyr Fathers. Also they number by stones or other lyke things, for otherwise they cannot number, but onely to fiue, and they count ẏ moneths by ẏ Mones, (as we haue

Vulcan inuensor of Fyer.

The opinion of the wylde men against a deluge.

How the wild men do number.

haue before made some mention) saying it is so many Mones since I was borne, and so many Mones since the Deluge was, the which tyme faithfully considered, commeth to a fiue hundreth yeares. They affirme and stifly stande in opinion of their Deluge. And if ye say the contrary, they wil efforce by certain arguments to sustaine the contrary. They say after that the waters were gon back & retired, there came a great *Charaibe*, the greatest that euer was among them, that brought thither a people from a far countrey, that people being naked as they are at this day, the which hath since so multiplied, that of them they say they are descended. It seemeth to me not repugnant to reason, that there hath ben countreys drouned since Noes time, (throughout the whole world) but seing we haue none but that the holy Scripture sheweth, I will let it passe. Therefore let us returne to these wilde mens fire, the which they use for many things, to rost and seeth their meates, to burne downe Trees, untill that they founde since the meanes to cut wood with stones, and now of late days with Yron, the which they haue learned of the Christians that haue gon thether. I dout not that *Europa*, and other countreys haue ben without Yron. But Plinie writeth in the seuenth booke of his naturall history, that Dedalus was the first inuenter of yron work, or forge, with the which he forged him selfe a wedge, an axe, a saw, & nayles. Notwithstanding Ouid in the eight booke of his *Metamorphosis*, saith, that one named Pedris, of the kindred of Dedalus, inuented a saw like to the finne of a fishe. And of that kinde of fishe (passing at our return under the Equinoctiall lyne,) we tooke one that had the fynne upon ẏ back, aboue a foote long. Therefore these

The original of these Americans.

How the wild men did first use to cut wood.

Dedalus the first inuenter of a Forge.

Pedris inuenter of the Saw

A kinde of Fish.

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wylde men desiring ŷ vse of yron worke of late days, for to serue their necessities, haue learned to forge, being first instructed by Christians.

Of the Ryuer of Vases, likewise of certaine beastes that are found thereabout. And of the lande named Morpion. Cap. 54.

The lyeng of the Ryuer of Vases.

THis Riuer of *Vases*, being there so much esteemed as *Charanta Loyre*, or the Riuer of Sayne, being twenty fiue leagues from *Ienaria*, where we did remayne, and where as at this day doe inhabit Frenchmen, is much frequented, aswell for the habundance of good Fish, as for the Nauigation and other things necessarie. This floud watereth a great countrey, aswell the hylls, as the plaine. In the which is founde a certaine Myne of Golde, the which bringeth no great profit to the owner, for bicause that by the fire, it consumeth almost all into smoke. There about are many Rocks, and likewise in many other places of *America*, the which beareth great quantitie of wedges, shining like fine Golde, but not so fine as those of the East countrey, also other littell shining stones. There are founde no Rubies, Diamonds, nor other riche stones: besides this, there is great plentie of Marbell and Jasper stones. And in the sayed place I hope may be founde Mynes either of Golde, or Siluer, the which as yet we dare not vnder take, bicause the enimies are neare hand. In those hills are sene rauishing beasts, as Lybards, wilde Stags, but no Lyons, nor

Wolues. There is also another kynde of beast that the inhabitants name Cacuycu, hauing a beard on the chin lyke a Goate. This beast is greatly inclined to lechery. Also there is founde another kynde of yellow beast named *Sagauins*, not onely in this place, but in other places, ŷ wyld men chase them for to eate them. And if they perceiue that they are followed, they wil get their young ones on their necks, and runne their ways. Of the former beasts there are grey and black ones in *Barbaria*, and at *Peru*, lyke to the colour of a Fox. There are found no Apes as in *Africa*, but to the contrary, there are founde great number of *Tattons*, that are beasts armed, of the which some are of the greatnesse and height of a great pigge, the others lesse, and this much will I say by the way, their flesh is tender and pleasant for to eate. As touching the people of that countrey, they are more warrelyke than in any other place of *America*, bicause they border their enemies, the which forceth them to exercise the feats of warre. Their King in their language is named *Quoniambec*, the most feared and redouted that is in all the countrey, and so is he marcial and a worthy warrier. And I thinke that neuer Menelaus King and guider of the Grecians Army, was euer so feared nor redouted of the Troyans, as this King is of his enimies. The *Portingalls*, feare him aboue all others, for he hath caused many of them to die. We shall see his palace, which is a lodging made of porpose, but yet like to others, hanged without rounde aboute with *Portingalls* heads. For it is the custome to cary away the heads of their enimies, and to hang them at their lodgings.

Caeuyeu.

Sagauins a beast.

Tatton a beast.

Quoniambec a King redouted.

This King hauing knowlege of our comming, came straightways to see vs at the place where we were, &

there remained the space of eightene dayes, occupying
the most parte of the tyme, specially thrée houres, to
recite and tell his victories and noble actes against his
enimies. Moreouer, threatning the *Portingals*, with
certaine iestes and countenances, whome he named
in their language *Peroes*. This king is the most renou- Peroes.
med of all the countrey, his village & land is great: for-
tified all about with earth, planting therein certaine
peces of Artillary, as Fauconnets, that he hath won
from the *Portingales*. As touching townes & houses of
stone, there is none, but as I sayd before, they haue lod-
gings very long & broade, the which at the beginning
was not had, for the people that then were, did so little
esteme to be in saucgard, yͭ they forced not for walled
Townes, nor strong holdes, but they wandered a-
broade, as doe the wilde beastes, without hauing any
certaine place for to take their rest, but they rested thē
euen in that place where the night ouertoke them,
without feare of any theues, yͭ which the *Americans*
doe not though they be very wylde. Now to conclude,
this King of whome we speake, thinketh him selfe ve-
ry great, & hath nothing else to rehearse, but his great-
nesse, reputing it a great glory & honor, to haue made
to die many people, and to haue eaten them by and by,
yea to the number of fiue thousand as he sayd. I can-
not remember that there hath ben the lyke inhuma-
nitie, as is in this people. Plinie sheweth that Iulius
Cæsar in his battailes as it is iudged, hath slaine ninti[e] How many is to bee thought that Iulius Cæsar hath slaine in his battailes.
two thousand & eleuen hundreth men. And there are
shewed of many other warres & great slaughters, but
they haue not eaten one another. Now to our pur-
pose: this King and his subiects are in continual warre
with

with the *Portingalles* of *Morpion*, and with the wylde
men of the countrey. *Morpion* is a place bending to- The discription of the land of Morpion.
wards the Riuer of *Plate*, or to the straight of *Mag-
nellan*, distant from the lyne twenty six degrées, being
subiect to the *Portingales*, so that the King of *Portingale*
hath there a Lieutenant generall, with a great num-
ber of people of all estates, and slaues, whereas they
behaue them selues so well, that there commeth from
thence great profit to the King of *Portingale*. At the
beginning they began to plant great quantitie of The fruitfulnesse of Morpion.
Canes to make Suger. But since they haue not great-
ly trauailed therein, but haue occupied them selues to
a better worke, since that they haue found out Mynes
of Siluer. This place hath greate quantitie of good
fruite, with the which they make Conserues, after
their maner, and chiefly of a fruite named *Nauas*. Nauas.
Among these Trées and fruites, I will rehearse one
named in their language *Cochine*, bearing fruite as
great as Pompion, the leaues lyke to a Baye trée, the
fruit made lyke an Estryge egge, it is not good to eate,
but pleasant to beholde when the trée is ful. The wyld
men (besyde that they make thereof vessels or cups to
drynk in,) they make a certaine mistery as straunge
as is possible. After that this fruit is hollow, they fyll
it with certaine graines of *Myll*, or such lyke, then
with a stick hauing one ende in the grounde, the other
ende comming thorough, being decked all ouer with
fayre fethers, will kepe euery housholde after this
sort in their house two or thrée of them with great re-
uerence, thincking these pore idolaters in handling
and sounding this fruite, that their *Toupan* speaketh
vnto them, and that by this meanes they haue re-
uellation of all, by the meanes of their Prophets,

 so

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so that they esteme and thinke therein to be some deuinitie. And they worship no other thing sensible, but this instrument that soundeth when it is handled. And for a rare and straunge thing I brought one of them home, the which I got secretly from one, with many skinnes of Birdes of diuerse colours, of the which I made present to Monsyer Nicolas of Nicolay, the Kings Geographer, a wittie man, and a louer, not onely of the antiquitie, but also of all vertuous things. And synce he shewed them to the King, being at *Paris*, in his house, who came of purpose to see the boke that he caused to be printed of the Easte partes, and he shewed me, that the King toke great pleasure to see such things for that they were vntyll then vnknowen. Moreouer there is plentie of Orenges, Citrons, Canes of Suger. To bee short, this place is very pleasaunt.

There is also a Ryuer not very great, whereas there are founde little Pearles, and great store of Fyshe, chiefly of one kynde, the which they call *Piraiponchi*, which is as much to say as naughty Fishe: it is maruellously disformed, breeding or ingendring on the backe of a dogge Fishe, and being young followeth hir as his principall tutor. Furthermore in this place of *Morpion*, the which is inhabited by the *Portingalls*, are now nourished many domesticall beasts, the which the sayd *Portingalls* haue brought thether, the which enryccheth greatly, and setteth out the countrey, besyde his naturall excellencie, and husbandry, the which is dayly more and more exercised.

Piraipouchy.

Of

Of the Ryuer of Platte, and the countrey adiacent. Cap. 55.

Seing that we are so farre in talke, I thinke it good to speake a word or twaine by the way of this faire floude of *America*, the which the *Spaniards* haue named *Platte*, either for his largenesse, or for his Mines of Siluer that are founde hard by, the which in their language they name *Platte*. The wylde men of the countrey name it *Paranagacu*, which is as much to say, as Sea, or great congregation of water. This Riuer containeth of largenesse, twenty six leagues, being beyond the lyne, fiue degrees, and distant from *Caape Sainct Augustine*, six hundreth and seuenty leagues. I thinke that name of *Platte*, hath ben giuen by those that first did discouer it, for the reason before shewed. Also at their firste arriuall thether they receiued a maruellous ioye, thincking that this ryuer so large, hadde ben the straight of *Magellan*, the which they sought for to passe on the other syde of *Ameryca*, neuerthelesse knowing the veritie of the thing, they delibered to sette fote on lande, the which they dyd. The wylde men of the countrey were maruellously amazed, hauing neuer seene Christian before so to aborde their lymittes. But by succession of tyme, the *Spaniards* acquainted them with the wylde men, alluring them by giftes and otherwyse, so that in viewing the Countrey, they founde many Mynes of Syluer, and after that they hadde thus viewed the Countrey, and marked the place verie well, then [illegible]

The riuer of Platte, & why it is so named.

The first voyage attempted by the Spanyards to the Riuer of Platte.

they

they retourned hauing loden their ships with Brasill.
With in a short time after they made redy thre great
shippes with men and munitions for to returne, be-
ing couetous of the Mynes, and being aryued at the
same place where before they had ben, they prepared
their skiffes for to take land. First ẏ Captaine, hauing
with him foure score Souldiers, for to withstande the
wylde men of the countrey, if that they had made a-
ny insurrection. But the wylde men at their arriuall
fled heere and there of purpose, to catch the *Spaniards*
in their danger, so that when they were landed, there
came vpon them thre or foure hundreth of the wylde
men, which in their fury and rage lyke hungry Lyons,
they kylled and deuoured, as their custom and maner
is, and afterward they shewed their bones, legges and
armes, vnto the rest of the *Spanyards* that were in
their Ships, threatning them with the lyke, if that
they dyd descend on lande: the which things were
shewed to me by a *Spaniard* that was in one of the
shippes. Also the wylde men of the countrey wil shew
thereof, as a thing worthy of memory, when it is in
their myndes. After this, the *Spanyards* returned a-
gaine thether with a bande of two thousande men,
with other shippes, but for bicause that they were af-
flicted with sicknesse, they could attempt nothing. But
afterwarde the Captaine Arual, in Anno. 1541. hauing
with him onely two hundreth men, made a voyage
thyther, hauing also with him a fiftie Horses, where-
with he vsed such policie, that he made the wylde men
of the countrey afrayde, which thought that these
Horses hadde ben deuouryng beastes, (for to them
they were vnknowne,) this being done, hee caused
his men to bee armed with bright shining Armour,
hauing

The seconde voyage.

A slaughter of Spaniards.

The third voyage.

The fourth voyage.

The policie of Captaine Arual.

hauing painted vpon their Harnies many dreadfull
Images, as heads of Lyons, Leopards, Beares,
Wolues, and such like, with their mouthes gaping, &
figures of horned deuils, ẏ which sight did so affraie ẏ
wilde inhabitants of the countrey, ẏ they fled away, &
by this meanes they were driuen out of theyr coun-
trey, so that the *Spaniards* remained there Lordes and
Maisters; beside many other lands adiacent, that since
they haue conquered euen to *Moluques* in the Ocean,
to the West of the other coast of *America*, so that at
this day they haue in possession a great deale of lande
about this [illegible] Riuer whereas they haue builded
Townes & holds. And some of the wylde men adiacēt,
are reconciled with them, and become Christians.
True it is that about a hūdreth leagues beyond, there
are other wylde men that make warre with them, be-
ing stoute men and of great stature, almost like Gy-
ants. And they liue with littell other foode than hu-
maine fleshe as the *Canibals*. This kinde of people go
so swyftly on foote; that they will easely take wilde
beastes in their chase: they liue longer than any of the
other wilde men doe, as a hundreth and fiftie yeares,
and the other lesse, they are very prone and subiect to
that damnable sinne of lechery, haynous before God,
the which I omit, not onely for the respect of this coū-
trey of *America*, but also many others. These Giants
make warre aswell with the *Spaniards* as the wilde
men about them. Now to our purpose. This Riuer of
Platte with the countrey adiacent, is now very riche
aswell in Siluer as in stones: this Riuer swelleth or
encreaseth certaine daies in the yeare as doeth *Aure-
lana* that is at *Perou*, and *Nyll* in *Egipt*. At the mouth of
this Riuer there are many little Ilands, of the which
some

Wylde men as great as Gyāts.

The richesse of the countrey about the riuer of Platte.

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some are inhabited, the others not: this countrey is very full of Hylls and Mountaines, from the Caape S. Mary, vnto the white Caape, specially that towardes Saint Helenes point, distant from the Riuer. 65. leagues, and from thence to Arnes Govvrdes. 30. leagues, then from thence to Basseas, to the other land so named bicause of the great Valleis that there are. And from Basseas to the Abbey of Foiida. 75. leagues. The rest of the countrey hath not ben frequented of christians, extending to the Caape Saint Dominik, or Caape Blanke, and from thence to the Promentary of the eleuen thousand Virgins. 52. degrees and a halfe beyond the Equinoctial, and thereby is the Straight of Magellan, of the which we minde hereafter to speake.

As touching the flatte countrey, it is at this present very fayre, by an infinit number of Gardens, Fountaines and Riuers of swete fresh water, in the which are great plenty of very good Fish. And to the said Riuers, there haunteth a kinde of beast, that the wylde men name in there language Saricouiemia, which is as much to say, as fine or daintie beastes, the which beast remaineth more in the water than on the land, and is no bigger than a little Cat. The skynne of this beast which is intermedled with gray, white and blacke, is as fine and smoth as veluet, his fete made like the fete of a water Foule. And as for his flesh, it is very pleasant and good for to eate. More ouer, in this countrey toward the Straight, there are many strange and monstrous beastes, but not so cruell as in Africa. And to conclude, this countrey now is brought to so good a forme, that it would not be taken for a strange countrey: for the wylde men of the countrey haue inuented of late days by the meanes of Christians, artes

Saricouieme a daintie beast.

artes and sciences very ingeniously, so that they may be a very spectacle to many people of Asia, and of our Europe, I meane of those that curiously obserue and kepe the damnable law of Mahomet, and other fonde and deuilish Doctrine.

Of the straight of Magellan, and of Daryen. Cap. 56.

SEing that we are come so neare to this notable place, it shall not be out of the way to write somewhat thereof. Now this straight, called in Greke Poeidmos, as the West betwene two landes, named in Greke Ismas, a straight or a pointe of lande betwene two waters, as that of Daryen confineth America toward the South, and there seperateth with an other land discouered but not inhabited, euen as Gebaltar doeth Europe with Africa, and that of Constantinople doeth Europe with Asia, being named the straight of Magellan, by his name that first dyd discouer it, lyeng fifty two degrees and a halfe beyonde the Equinoctiall, contayning of breth two leagues by one only height straight East and West, two thousand two hundreth leagues from the North to the South, furthermore, from the Caape of Esead, which is at the entring of the straight, vnto the other South Sea, seuenty foure leagues, vntill the first Caape or Promentary, which is forty degrees. This straight hath ben long time desired and sought, more than two thousand, eight hundreth leagues, for to enter by this straight into the Sea of Magellan, to attayne to the Ilandes of Moluques. Americus Vestucia, one of the best Pylots that euer

The lyeng of the straight of Magellan.

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uer was, hath coasted almoste from *Ireland* unto the Cape of Saint Augustin, by the commaundement of the king of *Portingale* the yeare. 1501. And since another Captaine the yeare. 1534. sayled unto the Region named of Gyants. In this Region betwene the River of *Platte*, and this straight, the inhabitaunts are very mightie, named in their language *Patagones*, Giants, bicause of their high stature, & forme of bodies. They which first discovered this countrey, toke one of them finely, being twelve fote long, who was so uneasie to holde, that. 25. men had inough to doe about him, and for to kepe him it behoued them to bynde his fete and handes in their shippe, notwithstanding they could not kepe him long alive, but for sorow & thought (as they saye) he died for hunger. This Region is of lyke temperatnesse as *Canada* and other countries nere to our Pole, and therefore the inhabitants are clothed with the skynne of a certaine beast named in their speach *Su*, which is as much to say, as Water, for bicause (to my iudgement) that this beast for the most part remaineth in the waters and floudes. This beast is a ravenous beast, made after a straunge maner: besides this if she be chased or pursued, as the people of the countrey use to doe, for to have the skinnes, she taketh hir yong ones on hir backe, and couering them with hir tayle that is thick and long, saveth hir selfe with running. Neverthelesse the wild men of the countrey use a policie for to take this beast, making a depe pit in the grounde nere to the place where she maketh hir most residence, the which they cover over with grene leaves, so that in running knowing not of this pit, the pore beaste falleth in with hir yong ones: and she seing hir selfe thus taken, in hir rage she kylleth

hir

hir yong ones, and maketh such a terrible noyse, that she maketh the wylde men afrayde. But for all this, in the ende, they kill hir with darts and arrowes, and then they take hir skinne. Now to our purpose. This captain Fernandus of *Magellan*, a couragious man, being informed of the riches that might be found in the Ilandes of *Moluques*, as great quantitie of spice, ginger, muske, gray amber, myrabolanes, rubarbe gold, pearles, and other richesse, specially in the Ilandes of *Matel*, *Magian*, *Tidora*, and *Terenata*, nere inough the one to the other, thinking by this same straight to find a way more shorter and necessarie, was minded to attempt it, departing from the *Canaries*, to the Ilandes of *Caape verde*, keping his right course to the *promontarie* of sainct Augustine eight degrees, beside the line, coasting neare to the Caape of Virgins, distant from the Equinoctial fiftie two degrees, nere to the straight before spoken. And after he had sailed the space of five dayes from the east right to the West on the Ocean, the which in swelling or flowing, caried them without sayle right to the South, the which made them ioyful & glad, although the most part of their men were dead by the incõmodities of the sea & the aire, but chiefly by hunger & thirst. In this straight are many fair Ilands, but not inhabited, the country about is very baren: ful of hilles and mountaines, and there is founde nothing but ravishyng beastes, birdes of divers kindes, chiefly Estriges, wodde of divers sorts, Cedres, and others. Also an other kynde of tree bearing fruite almoste like a cherie, but muche more pleasant to eate. This is the occasion, and how this straight was founde out: since they have founde out an other waye, sailyng upon a great river on the coast of *Perou*, in the land of Chagra,

The voyage o Frrnandus of Magellan.

The Caape of Virgins.

N.j. foure

foure lagues from *Panana*, and from the goulfe S. Michel. 25. leagues. Not long after a captaine hauing sailed a certaine time vpon these flodes, aduentured to visite the countrey. And the king of the wylde men of that countrey, named in their language Therea, receiued hym very gently with presentes of golde and pearles, as certaine *Spaniardes* haue shewed me, that were in their cōpanie, although ý in going on the land they were not without greate daunger, as well for the wilde beastes as other incommodities. They founde afterwarde a certaine number of the inhabitauntes of the countrey very wilde, and more to be feared than the first, to the which for the smal trust and confidence that they had in them, they offered and promised theyr seruice and friendshyp, specially to their King, whome they call Atorizo, of whome also they receyued certaine presentes, as great pieces of golde, waying ten pounde. After that they had giuen to him also of suche things, as they had and thought would be moste to hys contentation, the which was small yron wourke, shirtes and gownes of small value: In the ende with good guide they came vnto Daryen, from thence they entred in, and discouered the south sea, on the other coast or side of *America*, in the which are the *Moluques*, wher as they hauing found ý cōmodities before shewed, haue fortified them selues hard by ý sea, so ý by this straight of land, they haue without comparison shortened their way, without entring into the straight of *Magellan*, as well for their tradings as for other commodities. And since that time they trafike and trade to the Ilande of *Moluques*, the which are great, & at this present inhabited and conuerted to the christē faith, the which before was peopled with very cruel people, much more cruell than

Therea.

Atorizo.

The straighte of Daryen.

The Ilandes of the Moluques.

than those of *America*, which wer blinded in ignorāce, and hauing no knowledge of the great riches and tresure that the countrey brought forth. About this place of the west sea, ther are foure Ilands desert inhabited (as they say) onely with *Satyres*, therfore they haue named them Ilands of *Satyres*. Likewise in this same sea are found ten Ilands named Manioles, inhabited with wilde men, the which are of no religion, nere to the which there are great rocks that draw the ships vnto them, bicause of the yron wherwith they are nailed. For the which cause those that trade into that country there, are constrained to vse small ships or skiffes pinned with wood for to eschue the danger of these rockes or adamant stone. Thus far as touchyng the straight of *Magellan*. Nowe as touchyng the other lande named *Australl*, which in costing ý straight is left on the left hand, is not yet knowen of christiās, but only of an English pylote, being a man aswell sēne & estemed in nauigation as any that can be founde, who hauing passed this straight, shewed me that he had descended on land so that I was bold to demaund of him what people did inhabit in ý cuntrey, he shewed me ý they wer mighty black men, which I know to be cōtrary: knowing that this land is almost of the height of England & Scotlād, for the countrey is of suche a temperatnesse, that it is subiect to winter with continuall frostes and snowes.

The lande of Australl.

How that those that inhabite from the riuer of Plate vnto the straight of Magellan, are our Antipodes. cap. 57.

ALthough we se as wel in ý sea as in riuers, many Ilandes diuided & separated from the maine land, yet neuerthelesse ý element of ý erth is estemed to

be one alone, and onely bodie, the whiche is no other thing than this largenesse of the earth, the which seemeth vnto vs all full for his great and wonderful amplitude. And such was the opinion of Thales Milesius, one of the seuen wise men of *Grecia*, and other philosophers, as Plutarke sheweth. Oecetes the great philosopher, and Pythagoras ordained.ii. partes of the worlde, that is, this wherin we inhabit which we name Hemispheria, and that of the Antipodes, which we likewise cal the lower hemispherie. Theopompus the historiograph sayth after Hermogenes, that Silenas shewed king Midas, that there was an other worlde and globe of earth than this which we are in. Macrobius last of all, doth most amply treate of these two hemispheries and partes of the earth, to whose works ye may haue recourse yf that ye minde to knowe farther on the opinions of Philosophie. But thus much must be known, whether that these two partes of the earth ought to be altogether separated as earths that differ, and so to be iudged to be two worldes, the which is not true, considering that there is but one element of the earth, the whiche wee must iudge, is cut by the sea in two parts, as Solin writeth in his polyhistor, speakyng of the people Hyperbores, but I had rather say, that the whole worlde is separated into two equall partes by this imagined circle which we name equinoctiall. Furthermore, if ye behold the image and figure of the worlde in a globe or a carde, ye shall clerely see howe the sea diuideth the earth in two parts, not altogether equall, whiche are the two hemispheries, so named by the *Grekes*, one parte of the worlde containeth *Asia*, *Affrica*, and *Europe*, the other containeth *America*, *Florida*, *Canada*, and other regions comprehended vnder the names of the occi-

dentall

To know that there are two worlds or no.

dentall of West *Indies*, in the which many think e our Antipodes to inhabite. I knowe well that there are many opinions of the Antipodes: some iudge and think that there are none, others that there are, and that they are those ye inhabite the other Hemispherie, which to vs is hidde. As for me, I am of this aduise, that those that inhabit vnder the two Poles (for we haue shewed ye they are inhabited) are Antipodes, one to ye other. For example, those that inhabite the Northe, the nearer they drawe to the pole, the higher it is: the pole opposite is abased, to the contrarye, so that it muste nedes be, that such are Antipodes, and the others, the farther they withdrawe to the Poles, approchyng to the Equinoctiall, are lesse Antipodes. Therefore I take for right Antipodes, those that inhabite the two Poles, and the two others taken directely, that is to wyt, Easte and West, and the others in the midst Antichthones, rather than Antipodes, to those that inhabit in Lima, Luzco, Eariquipa, or *Perou*, to those that aboute this greate flood *Indus*, in the countrey of *Calicut*, the Iland of *Zeilan*, and other landes of *Asia*, the inhabitants of the Ilands of *Moluques*, from whence the spices come, to those of *Æthiopia*, nowe called *Ginney*. And for thys reason, Plinie hath well spoken, that it was *Tabroban*, where as were the Antipodes, confinyng as many Antipodes, with Antichthones. For truely those that lyue in these Ilandes are Antichthones, to the people that inhabite that parte of *Æthiopia*, takyng from the riuer of *Nyll*, vnto the Ilande of Meroa. Although that those of *Mexicona*, are directely Antipodes, to the people of *Arabia*, *Felicia*, and those that are at the endes of the Caape of good hope. Nowe the *Greekes* haue named those Antipodes, that goe with their feete ouerthwart

one

Diuers opinions of the Antipodes.

What people the Antipodes and Antichtones the one to the other.

A difference betwene Antipodes and Antictones.

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one ouer an other, as those of which we haue shewed. And Antichthones, those that inhabite a land diuided, as those whom they cal Anteci, as the Spanyards, Frēch men, and Almaynes, to those that inhabite ners to the riuer of Plate, and the Patagones, of the which we haue spoken in the former Chapter, whiche are nere to the straight of *Magellan*, are Antipodes, the others named Pateci, that inhabite one onely zone, as Frenchmen, and Almaines, contrary to those that are Antæci. And although that these two proprely are not Antipodes, notwithstanding they are commonly called so, and many mixe them one with an other. And for this reason, I haue noted that those of the *Caape* of good hope, are not to vs altogether Antipodes, but those whome they call Anteci, the which inhabite a lande not opposite, but diuided, as those that are beyonde the Equinoctiall, to vs that are here, euen to come to the Antipodes. I doubt not but that many do mystake this maner of going of the Antipodes, which hath ben ẏ cause that many haue not approued it. Also S. Augustine in the .xv. boke of the Citie of God. chap. ix. but he ẏ wold diligently consider shal find it very easy to comprehēd. If it be so that the earth is round like a globe, hanging in the midst of the worlde, it must nedes be, ẏ it be beholden of the firmament on all sides. Therfore we that inhabite the higher Hemisphere, as touchyng vs, we sée one part of the firmamēt to vs propre & particular. The others inhabiting the lower Hemisphere, (we being to them superior) they se the other part of ẏ firmament which to them is appropried. There is like reson of the one as of ẏ other: but ye shal note that these two Hemispheries haue one onely and common centrie in ẏ earth. Thus much of ẏ Antipodes: now to our mater.

Anteci.

Patæci.

The maner of going of the Antipodes was not well knowen nor approued of the elders.

Saint August. lib. 15. of the Citie of God.

Howe

How these wilde men exercise husbandry and make gardens of a roote named Manihot, and of a tree that they name Peno absou. Ca. 58.

OUr *Americans* in the time of peace, haue litle other occupations but to make gardens, or when the time requireth, they are constrained to go to the warres, but some of them as we haue before shewed vse certaine trades, neuerthelesse necessitie constraineth them to labour the earth as we in our countries. And they in a maner folow the custome of the elders, who after that they had endured and eaten the fruites that procéeded from the earth without any labour or industrie of man, so that being not sufficiente to nourishe and sustaine all that liued on the earthe, it caused rapines and inuasions, preparing ech one a certaine portion of lande, which they separated by certain limites, and then among men began the state of the people and common weales. And thus our wylde men of *America* haue lerned to labour the earth, not with oxen and horses or other domestical beasts as we haue here, for they haue none such, but with the sweat and labour of their bodies, as the like also in other prouinces, notwithstanding that which they laboure is very little, as certaine gardens distant from their houses about two or thrée leagues, where as they sowe only *Myll*, and no other grayne, but they plante certaine rootes, the which they gather two tymes a yeare, at Christmasse, whiche is their Sommer, when the Sun is in Capricornus and at Pentecost: this *Myl* is as great as a pease, commonly white and blacke, the herbe that it beareth is like to sea réedes. Nowe the fashions of their garden is after this sorte and manner; When

The common occupations of the wild men.

Howe these wilde men labour the earth

Myll white and blacke.

 after

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after that they haue cut seuen or eyght acres of wood, leauyng nothyng but the foote or body of the tree about a mans heygth, they put the fire therein, and burne it, and the grasse about it, beyng all in a valey or low countrey: they scratche the earth with certayne instrumentes of woode, or of yron, since that they haue had the knowledge, then the women plant this *Myll* and rootes which they name Hetich, makyng a hole in the grounde with their fynger, as we plante Beanes in this countrey: To fatten and amende the earthe, they haue no practise, but it is frutefull inough of it selfe, beyng neuer lefte vntylled, as we do many landes in our *Europe*. Notwithstanding, it is a wonderful thing that it will not beare oure corne, suche as wee haue and vse. I my selfe haue sometymes sowed, for we caried corne with vs for to proue, but it would neuer profite. And to my iudgement, it is not long of the grounde, but of some other litle vermine that eateth it in the earthe: Neuerthelesse, those that are remaining there, may in tyme make a surer triall and experience. As touchyng oure *Americanes*, it is not to be maruelled, though they neuer had the vse of corne: For likewise in our *Europe*, and in other countreys, at the first men liued with such fruites as the earth brought forth of hir selfe without any mans labour. True it is that husbandry is verie auncient, as appeareth in Holie Scripture by Abell and Cain. But thoughe that they had corne since the begynning, yet they knewe not the vse therof. Diodorus writeth, ỳ the fyrst bread was sene in *Italy*, being brought thither by Isis Quene of *Egipt*, the whiche shewed the meane howe to grynde corne, and to bake bread: for before they dyd eate the fruites of the earth, as Nature brought them forthe, whether that the earth was laboured or no: but that all men vniuersally on the earth haue liued like as do the brute beastes, it is rather a fable than a true story fained by Poets, and of suche as imitate them, as Virgile sheweth in Georgicon. But I beleue rather the holie Scripture that maketh mention of Abell, and of his first fruites that he offered to God. Well the *Americanes* make meale of those rootes that are called Manihot, which are as great as my arme, a foote and a halfe long, and they are writhen or crooked most commonly. And this roote is of a litle tree in height from ỳ grounde aboute foure foote, the leaues are like to those which we call Patallionis, which are in number sixe or seuen at the ende of euery tree, and euery leafe halfe a foote long, & three fingers brode. Their maner to make this sustenaunce or meate is this: they bruse these rootes either drie or greene, with a large barke of a tree, garnished aboute with very harde stones: this beyng done, they make it hot in some vessell of earth on the fire with a certaine quantitie of water, so that it gathereth into small lumpes, and it is very good when it is thus vsed, and a good nourisher. And ye shall vnderstande, that from *Perou*, *Canada*, and *Florida*, in all the landes and countreys betwene the Ocean and *Magellan*, as *America*, *Caniball*, euen to the straight of *Magellan*, they vse this kinde of foode, the which is very cōmon, and yet there is distant from the one end to the other more than two thousande leagues by lande, and they vse it with their fleshe and fishe as we doe breade. These wilde men vse a strange maner in their eating, for they neuer bryng their handes to their mouthes, but caste theyr meate into their mouthes more than a foote off, to the whiche they are verie apte. Also they mock

Hetich.

In America no vse of corne. Husbandrie hath bene of a long time.

The first vse of Corne.

Meale of rootes Manihot.

The straunge maner of eatyng of the wylde men.

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mocke christians that vse otherwise. All the labours aboute these rotes are remitted to the women, thynking it not decent for mē to occupie them selues therin. These *Americans* doe plant beanes, the which are all white and flatte, more large and longer than ours. Also they haue a kynde of white gourdes, not differing to those that grow in *Turkey* and *Italy*, they boyle them and then eate them with salte, the which salte is made with salt water boyled, when it is consumed to halfe, with an other thyng they make it tourne into salt. Likewise with this salt and a kind of spice of graines, they make loaues of bread as byg as a mans heade, of the which many eate with fleshe and fishe, chiefly the women. Beside this, they mingle many times spice with their meale, not beaten to dust as we doe, but as it is gathered. Moreouer, they make bread with dried fishe very good to eate, with other things mingled with it, whiche I do not knowe: I will not forgette here a kinde of colewort leaues, almost like to the brode leaues that growe on ryuers sides, the whiche they call *Nenuphar*, with an other kinde of herbe, growing like our thistles. Nowe there resteth to speake of a tree, which they name in their language *Peno absou*. This tree beareth a fruite of the greatnesse of a good bigge apple round like an egge, the which is not good to eate, but rather daungerous, as poyson. This fruite hath within sixe nuttes like our Almondes, but somewhat more larger and flatte, in the which is a kernel, which (as they say) is good to heale woundes and sores, when that they haue bene hurte in the warre with the Arrowes of their enimies or otherwise. I haue brought of them into France, which I haue giuen vnto my frendes: the meane to vse them is this; First they draw out of

this

[A kinde of white beanes] [How they make salte.] [Bread made of spice and salte.] [Bread of drie fishe.] [Nenuphar, a kinde of colewort.] [Peno absou a tree.]

this kernell certaine oyle, the which they put vpon the wounde. The barke of this tree hath a very straunge smell, and the leafe always greene, of the thyckenesse of a testorne, and made lyke the leaues of Pourslane. In this tree frequenteth a byrde, hauing a great bushe of feathers on hir head as yealowe as fyne golde, the tayle blacke, and the rest of hir feathers yealow and blacke, with some strikes of dyuers other colours, redde aboute the chappes, betweene the byll and the eyes lyke scarlette, and she keepeth this tree onely for hir foode, whyche is littell wormes that she fyndeth in the sayde tree. To make shorte, leauyng many kyndes of trees, I wyll say thus muche, that there are fiue or sixe kinde of palme trees bearynge fruite, not as those of *Egypte*, that beare Dates, for these beare none, but other kynde of fruites, some as great as an egge, the others lesse. Among the whiche palme trees, is that whyche they calle Gerahuua, a nother named Iry, the whyche beareth a nother kynde of fruite, differing: there is also that dothe beare their fruite all rounde, and as greate as a prune or damsyn, beyng of the like coloure when it is rype, the whiche before hath a taste lyke veriuyce: it beareth a whyte kernell of the greatnesse of a hasyll nutte, the which these wylde men doe eate. Thus muche as touchyng oure *America*, the whiche I haue thoughte good to sette oute after that I had knowne the secretes therof, the whiche wee maye hereafter sette forth more at large. Lykewise of many trees, hearbes, and other secretes with their proprieties, accordyng to the experience of the people of the cuntrey, the which we haue left out to auoyde prolixitie. Also we haue thoughte

good

[A birde of a strange and wonderfull beautie.] [Gerahuua. Iry.]

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good by the way somewhat to speake as touchyng the lande of Brasile.

Howe and after what sorte the lande of America was discouered, and Brasill wood founde: with many other trees sene no where but in that countrey. Cap. 59.

The lande of Brasile discouered by the Portingales.

This we know of a truth, that Americus Vesputia is the firste that discouered the mayne lande betwene the two seas, though not all the lande, but the moste parte. And since the Portingals many tymes being not content with their limits, haue alwayes hazarded themselues to discouer and fynd out countreis, euen as they founde the cōmodities, and as they were intertained of the people of the countrey. They therfore visiting the countreys, and seking as the *Froyans* dyd in the lande of *Carthage*, they sawe diuers fourmes and manners of feathers, with the whiche they dyd trade and traffike, specially redde ones, whiche were coloured, so that they were desirous to knowe the meane howe to make this colour. The people of the countrey shewed them the Brasille tree, whyche they doe name in their language Oraboutan, and is very fayre to loke on, the barke therof is of a gray colour withoute, and the wodde is redde within, and chiefly the harte, the whyche is more excellente than the reste, whereof they do occupie moste, so that then the *Portingales* broughte home their shyps laden therewyth. And synce that we haue hadde the knowledge of yt, thereof is made a verie greate trade. The *Portingales* can not abyde that any other people or Nation shoulde

Oraboutan, the brasile tree.

should trade thether, for that they were the first that discouered that countrey which is of a truth. This brasill tree beareth leaues like unto boxe, so litle but very thicke, it rendreth no gumme as others doe, neyther beareth it any fruite: It hath bene better esteemed thā it is at this present, specially in the east countreys: at the first it was thought, that this was of that kinde of wood that the Queene of *Saba* brought to king *Salomon*, as is shewed in the first boke of the Kings. Also the great Captaine Onesicritus, in a voyage that he made into the Ilande of *Tabroban*, lying in the Ocean sea, towarde the east *Indies*, brought a greate quantitie of this wood and other things requisite, the which his master Alexander did highly commende and esteeme. As touching this Brasill, that whiche is on the side of the riuer of Ianaria, Morpion, and Caape de Fria, is better than that of Caniball, and on the coast of Marignan.

A voyage into the east countrey by Onesicritus captaine to Alexander the greate.

When that the Christians are there for to laade Brasill, the wylde men of the countrey cut it them selues, and sometimes they bring or carie it three or foure leagues to the shippes. I leaue to youre iudgement their paine and trauel, and al for to get some poore or course weede and shirt. Moreouer in that countrie is founde an other wood yellow, with the which some make their swordes. Likewise an other of the colour of purple, wyth the which to my iudgement may be made faire and goodly workes. I am in doubte whether it bee that wodde whiche Plutarke speaketh of, saying that Caius Marius Rutilius, the first Dictatour of the publike weale among the *Romanes*, caused to bee drawne in a purple wodde a battayle, wherein the personages were not greater than my three fingers. And thys wodde was brought from hye *Affrica*. Furthermore, there

Yelovv wood.

Wood of the color of purple

A battaile drawen in purple wood.

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whitē wood. there are founde other trées, of which the wodde is as white as paper, and very tender, and therfore the wild men sette not by them. The propertie of which trées I coulde not otherwyse learne, sauyng onely it cometh to my remembraunce of whyte wodde, wherof Lib. 10. ca. 19. Plinie speaketh, the whiche he nameth Betula, white Betula. and tender, of the whiche were made the wandes that were borne before the Magistrates of *Rome*. And euen as there are found and sene diuers kyndes of trées differing in forme, color & other propreties, so in like maner is found diuersitie of grounde and earth, some fat- Diuersitie in earth. ter than others. Also clay grounde, of the which they make earthen vessells, after their maner as we do for to eate and drinke. Thus much as touchyng our *America*, though not so much as I haue and might haue séene, but so much as I thought worthie to be noted and written, for to satisfie and content the gentle good will of the louyng Readers, if that it please them to take as great pleasure and pacience to reade it, as I haue taken paines after so many trauailes and paines in this harde and daungerous voyage to sette it forth. I am sure that some will fynde this my discourse to long, others to shorte. Therefore I séke to kepe a meane to satisfie and contente euery mans desire.

Of oure departyng from Fraunce Antartike, or America. Capit. 60.

WE haue here before gathered together, and shewed amply and at large of these nations, the which of auncient Historiographers was vnknowne.

vnknowne. Nowe therefore after we had remained there in that countreye, as long as oportunitie dydde serue, and also néedefull for the contentation of the mynde, we beganne to make prouision for oure returne, beyng not mynded to remayne there any lon- ger. Therefore vnder the conducte of Mounsieur Albois the Countie, Captaine generall of the Frenche kings shyppes into *America*, a worthie Gentleman, How the Author returned from America. and well séene in nauigation, as if all hys life time he had exercised it, beside other vertues. We toke a clean contrary way to that whiche we came, bicause of the windes that are propre to retourne: but oure returne was longer by fiue hundreth leagues than the waye we went, and more dangerous: so the last day of Ianuarie at foure of the clocke in the mornyng, we toke shypping with those that caried backe the shippes, we sayled oute of the Riuer of Ianaria, into the greate sea on the other syde, drawyng towarde the West, leauyng vpon the ryghte hande the coaste of *Æthiopia*, the whiche we coasted thytherwarde. At the whyche departure, the wynde was to vs very fauourable, but not of long continuaunce: for sodainly the winde dydde chaunge euen ryght a heade to the North, and Northwest, the whyche wyth the sea ragynge and vnconstant in those partes, kepte vs from our right course, castyng vs nowe here and there, vntyll at the last with greate difficultie, we discouered *Cape de Fria*, where as we came a lande at our first comming thyther. And agayne, we stayed there the space of eyght days, And the nynthe daye the Southe wynde beganne to blowe, the whyche dydde conducte vs nynetie Leagues into the Mayne sea, leauyng the lower countrey, and coastyng a farre off *Mahouac*, bicause

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bicause of the daungers. For the *Portingals* kepe that
quarter, and the wilde men, which vnto vs are bothe
enimies (as I haue shewed) where as within these .ij.
yeares, they haue founde Mynes of golde and syluer,
which hath caused them to buylde in that place, and to
strengthen them selues there to inhabite. Nowe we
sailyng continually vpon the sea wyth greate perill,
vntill we came to the heigth of Caape saint Augustine, Caape Saint Augustine.
the which to double we remained the space of two mo-
neths or therabout, beyng very great, lying farre out
into the sea: And no maruell, for I know some of good Caape of good hope, why it is called Lyon of the sea.
memorie, that haue bene doublyng of this Caape thre
or foure moneths: and if the wynde had not bene fa-
uourable, we had bene in daunger to haue stayed lon- Caape of saint Michell.
ger, although there had hapned no other inconueniēce.
This Caape is of length. 8. leagues distant from the
ryuer from whence we be departed. 302. leagues. It
entreth into the sea nine or tenne leagues at the least,
and therfore it is as muche feared of the nauigants or
sailers on that coast, as the Caape of good hope, on the
coast of *Ethiopia*, the which for this cause they haue na-
med Lyon of the sea, as I haue alreadie shewed: Or
like to that which in the sea *Ægee*, in *Acaia*, the which
is nowe called Morelande. Also Caape S. Angell, the
whiche also is very daungerous. This Caape was so
named by those that first did discouer it, which was as Verie daungerous lands discouered by captaine Pynson.
some say, one Pynson, a Spanyarde. Also it is so mar-
ked in our Card Marins. This Pynson with his sonne
haue maruellously discouered vnknowne countreyes,
not before founde out. The yeare. 1501. Emanuell kyng
of *Portingale* sent him into the base *America*, for to find
the straight of *Forna* and *Daryen*, that they might passe
more easier to *Moluques*, without going to the straight
of

of *Forna* and *Daryen*, that they might passe more easier to
Moluques, without going to ye straight of *Magellan*: And
they sayling on that coast discouered this fayre *Promen-
tary*, whereas setting fote on lande they found the place
so fayre and temperate; although it be but. 340. Degrees
of longitude minute. 0. and eight of latitude, mynute. 0.
that they there stayed, to the which place since are gone
other *Portingals*, with a number of ships and people, and
by succession of tyme, hauinge allured the people of the
countrey by giftes, and pacified them, they made a holde
named *Castell Marin*, & since they haue edified another Castel Marin.
nere vnto this named *Fernambow*, trading there one Fernanbow.
with another. The *Portingals* lade cotton, wild beastes
skynnes, spices, and among other things prisoners that
the wild men of the countrey take in the warres of their
enimies, the which they carrie into *Portingall* for to
sell.

Of the Canibals as well of the mayne lande as of
the Ilands, and of a tree named Acaiou.
Cap. 61.

THis greate *Promentary* being this doubled and af-
fronted with greate difficultie it behoued vs to at-
tempt fortune and to shorten our way as much as
was possible, not keping farre of from the mayne land,
chiefly coasting somewhat nere to the Iland of S. Paule, The Ilande of S. Paule.
and other little Ilandes not inhabited nere to the main
lande, whereas are the *Canibals*, the whiche countrey
deuideth the King of *Spayns* lande from the King of *Por-
tugall*, as hereafter shalbe shewed. Seeing that we are
come to these *Canibals* we will speake one worde. This

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people from the *Caape S. Augustine*, and beyond, neere to *Marignan*, is the moste cruellest, and inhumayne people that are in *America*. These imps eat most commonly humayne flesh, as we do biefe or mutton, & haue thereunto more appetite and delight: and this is of a truthe, that when they haue any of their enimies in their hands, it is hard to get them from them, for the great desire that they haue to eate them, like Rauening Lyons. There is no beast in the wildernesse neither in the desartes of *Africa* or *Arabia*, that longeth so sore or that is so gredie of humayne flesh, as these wild and brutish people. Also ther is no nation that can be acquaynted with them, neither Christians nor others: And none can trade into their countrey without leauing of pledges, so mistrustfull they are, thinking themselues of more credit than others. For this cause the *Spaniards* and *Portingals* haue played them some ill tricks, in memorial whereof, whē that they may get any of them, God knoweth how they are handled, for there is no other way but death, and so to be eaten and deuoured of these imps. Therefore there is continuall warre betwene them and these people, and many Christians they haue deuoured. These *Canibals* haue on their lips, stones greene and white as the other wild mē haue, but without comparison more longer, for they descende euen to their breast. Moreouer the countrey is fruitefull ynough, better than belongeth to such wicked beasts, for it beareth great quantitie of fruits, hearbes and wholsome rootes, with a great number of trees, named by them *Acaion*, bearing a fruit as big as my fist, fashioned lyke a Goose egge: some of them therewith make a kind of beuerage, although the fruite is not good to eate, at the top of this fruite groweth a kynde of nuts, made lyke a Cunneys taple, & the kernel within is very good to eate, after it

Continuall warre betwene the Spaniardes and the Canibals.

The fruitfulnesse of their countrey.

it hath had ẏ heat of the fier. The shel is very ful of oyle, hauing a sharpe taaste, with the which the wilde men maye make more store and plenty, than we can of our nuts: the leafe of this tree is lyke to the leafe of a peare tree, a little more pointed and red at the ende: the barcke of this tree, is tauney and bitter, the wilde men put this wode to no vse, for that it is somewhat tender and softe. In the Ilandes of the *Canibals*, whereas there is greate plenty of these trees, they cut the wode to burne, for that they haue little other wood, and also *Gaiac*. This much as touching this tree *Acaion*. There are also other trees wherof the fruite is daungerous to eate, among the which there is one named *Haouay*. Furthermore this countrey is full of hills & mountaynes, with good mynes of golde. There is a high and riche mountayne, where these wilde men get their greene stones, that they beare at their lips, and therefore it is not vnpossible, but that there may be founde emeraudes and other riches, if this obstinat people woulde permit, that we might go in saufegarde: lykewise there is founde white Marbell, and blacke, Jasper, and Porphire. And in al this countrey from the *Caape S. Augustine*, vnto the Ryuer of *Marignan*, they vse all one manner of liuing, as the others doe, at *Caape de Fria*: the same Riuer separateth the lande of *Perou*, from the *Canibals*, and hath in bredth at the mouth fifteene leagues or thereabout; with some Ilandes peopled and riche in golde, for the wilde men haue founde, a meane howe to trye it, and to make broade rings lyke to buckles, and others, that they hang on their nostrels, and on their cheekes, the whiche they carrie for magnificence. The *Spaniardes* say, that the greate Ryuer that commeth from *Perou*, named *Aurelane*, and this, doe

Haouay a venemous tree.

The riches of the countrey of Canibals.

The Ryuer of Marignan separateth Perou from the Canibals.

Aurelane a Riuer of Perou.

The Ilād of the Trinitie very riche.

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no mete: Upon this Riuer there is another Iland named the *Trinitie*, distant ten degrées from the lyne, hauing in length about.30.leagues, & in breadth about. 8. leagues, the which is the richest Ilande that may be founde in any parte, for that it beareth al kinde of mettals. But for that the *Spaniardes*, landing there many tymes for to bring it to their subiection and obedience, haue cruelly handled the inhabitantes, therefore they haue bene rudely repulsed, and the better parte destroyed. This Ilande bringeth forth abundance of a certaine fruite, the trée whereof is lyke to a Palme trée, with the which they make drinke. Furthermore, there is founde good *Frankinsence*, and *Gaiac*: lykewise in many other Ilandes nére to the mayne lande. Also there is betwene *Perou*, and the *Canibals*, many Ilandes named *Canibals*, somewhat nére to *Zamana*, of which the chiefest is distant from the Spanish Iland.30.leagues, al the which Ilandes are vnder the obedience of a King, whome they call *Sassique*, of his subiectes he is wel obeyed. The greatest Iland hath in length.60.leagues, and of bredth.48.rude and ful of mountaynes, almost comparable to the Iland of *Corsa*, in the which their King kepeth customably. The wilde men of this Ilande are mortall enimies to the *Spaniards*, after such a sorte, that they can by no meanes trade.

A kinde of tree like to a Palme tree.

Also these people are vglie to beholde, hye minded, and couragious, very subiect to thefte, there are many trées of *Gaiac*, and another that beareth a fruite of the greatnesse of an Egge, very fayre to behold, neuerthelesse it is venemous, therefore they temper therewith their arrowes, that they vse to ayde them selues with against theyr enimies in the iuyce or lykor of this fruite. There is yet another, of the whiche the lykor that commeth forth is poyson, notwithstanding the rote is

is very good to eate, and therewith they make breade as in *America*, although that the truncke, the branches, & the leaues do not greatly differ. The reason why this trée shoulde beare bothe sustenance and poyson, I leaue to the Philosophers to iudge & contemplate. Their vsage in warre is, as the *Americans* and other *Canibals*, of which we haue shewed.

Of the Riuer of Amazones, otherwise named Aurelane, by the which ye maye sayle into the conntrey of Amazones, and into Fraunce Antartike. Cap.62.

Whilest that I haue pen in hande for to write of places discouered and inhabited beyonde our Equinoctiall, betwene the South and the West, for to bring things to light, and to giue more euident knowledge, I am determined to set out in writing a voyage as farre, as difficile and hard and most dangerously aduentured of the *Spaniards*, as wel by water as by lande vnto the Territorie of the peaceable sea, otherwise called *Mare Magellan*, or the sea of *Magellan*, wheras are the Ilandes of *Moluques* and others. And for that ye shall note this better, ye shall vnderstande, that the King of *Spayne* hath vnder his obedience much lande in the West *Indies*, as wel in Ilands as mayn land at *Perou* & *America*, the which by succession of time he hath obtained and gotten, by which meanes at this day he receiueth great profit from thence. Now among others, a Spanish Captayne being in his princes behofe at *Perou*, minded on a day to discouer as wel by lande as by water to the Riuer of *Plate*, the which is distant from *Caape S. Augustine*. 700.Leagues beyonde the line, and from the sayd *Caape* to

The seapacificke or peeceable or the sea of Magellan.

Mhe lying of the Riuer of Plate.

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to the Ilandes of *Perou*, about thrée hundreth leagues. This Captayne not waying the difficultie that there was in the long way, neither in the excessible high mountaines, neyther yet in the people nor in the wilde beasts, but onely in the executing of this high enterprise, beside the wonderfull riches, wich being done he should get him selfe an immortall fame, for him and all his posteritie.

This Captayne hauing therefore made all things in a redinesse, and in good order as the case required, carying with him certayne Marchandise whereby to get vittails by the way, and other munitions, hauing in his company fiftie *Spaniards*, with a certayne number of slaues, for to labor and to doe other seruice, with certayne *Indians*, that had bene made Christians, as well for to conduct them, as for to interprete the languages set forward with certaine Caruels or smal Skifs on the Ryuer of *Aurelana*, the which I may well testifie is the moste longest and largest, that is in all the worlde, hys breadth is. 59. leagues, and his length more than a thousande. Many call it the swéete sea, the which procedeth from the sides of the high mountaynes of *Molubeba*, with the Ryuer of *Marignan*: notwithstanding their entrie or beginning is distant. 104. leagues one from another, and they are mixed aboue fiue hundreth leagues, within the playne countrey, the sea or flode entering in aboue. 40. leagues.

The lying and wonderfull greatnesse of the Riuer of Aurelana,

This Ryuer increaseth at certayne tymes of the yere as doeth *Nill*, that passeth by *Egypte*, procéeding from the mountaynes of the Mone, according to the opinion of some, the which also I thinke to be so. It was named *Aurelana*, by the name of him, that firste made vpon it a long Nauigation. Neuerthelesse, before it was discouered by some, that haue named it in their Cardes, the Ryuer of *Amazones*: it is very dangerous bicause of cer-

The originall of Nyll.

Aurelana or the Riuer of Amazones.

tayne

tayne rockes, and other inconueniences which cannot be auoyded but with greate difficultie. Being entered somewhat farre into the Ryuer, there are certayne fayre Ilands, of whiche some are peopled, the others not. Moreouer this Riuer is dangerous all a long, for that it is peopled as wel in the Ilandes as on the banckes, with many strange and Barbarous people, the whiche of a long tyme haue had enimitie and hatred to *Spanyardes*, and others strangers, fearing leaste they shoulde aborde theyr countrey, and spoyle them. Also if that by misfortune they get any, they kill them without remission. And eate them rosted and boyled, as they doe other flesh.

Therefore taking ship in one of these Ilandes of *Perou*, named the *Holy Crosse*, in the greate Sea, for to get the straight of this flode or Ryuer, with a fayre winde they set of, coasting néere ynough to the lande, for to vew and knowe the countrey, the people, and for many other commodities. Coasting then in their Nauigation nowe héere now there as the commoditie did permit, the wilde men of the countrey shewed themselues in greate number on the bankes, with certayne signes of admiration, séeing this strange Nauigatiō, and array of people, vessels and munitions proper for warre. In the meane tyme, the Nauigantes were not a little astonyed for their parte for to sée such a multitude of vnciuill people and altogether brutish, which by their countenance shewed, that they would destresse them, the which occasion caused them to sayle & rowe a long time without casting anker, or setting fote on lande. Notwithstanding, at the last, famine and other necessities, caused them in the ende to strike sayle and let fall anker. The which they hauing done, about a handgunne shot from the lande, there rested no other thing, but with flattering signes, and

The Ilād of the Holy Crosse.

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other meanes to winne the fauor of the wild men, for to get some vittails, and space to reste their weary bones. So that some of the wild men being in their little boates made of the barcke of trees, being allured with these fayr shewes, did ieopard themselues to approch, not without some doubt, hauing neuer sene Christiã come so nere to their limites. Notwithstanding their feare, the *Spaniards* made signe of more friendship, shewing them kniues and other small Iron workes shining, the which caused thẽ to approche. And after ẏ they had made vnto them presentes of small value, this wilde people went with al diligence to purchase and get them some vittails, so at length they brought them great plenty of fish, fruits of maruelous excellencie according as ẏ cōtrey brought forth. Among other things one of these wild men hauing bene the day before in skirmishe, had taken foure of his enimies *Canibals*, and presented to them two members rosted, the which the *Spaniards* refused. These wild men as they sayde, were of high stature, fayre bodied and all naked as others are, bearing on their stomackes broade peeces of Golde, the others greate peeces shining of fine Golde well polished in forme of rounde looking Glasses. Ye nede not demaũde, if that the *Spaniards* change their marchandise for such riches, I beleue truely they escaped not so, at the least they did their good will. Now these poore Pilgrims, being thus refreshed and vittelled for that tyme, reseruing somewhat for after claps, before they toke their leaue, they gaue more presentes as before, and then for the continuance of their voyage it was nedefull to set sayle and to shorten waye. From thence they sayled more than a hundreth leagues, before they toke lande, beholding about the Riuer side diuers kindes and a multitude of wild people, as before, the which I wil not staye to

The stature of these wild mẽ.

to describe for to auoide prolixitie: but it shall suffice to vnderstand the place, where as at the seconde time they abborded.

Hovv certaine Spanyardes arriued into a countrey, vvhere they found Amazones. Cap. 63.

The saide *Spanyardes* did so much by their iourneys, that they arriued in a Countrey, where as were inhabiting *Amazones*, the which would neuer haue bene thought, for that Historiographers haue made therof no mention, bicause they knew not this countrey late found out. Some may say, that they are not *Amazonists*, but as for me I iudge them suche, seing that they liue euen so, as we finde the *Amazonists* of *Asia* to haue liued. And before passing further, ye shall note, that these *Amazones* of which we speake, are retired, inhabiting in certaine Ilands which are to them as strong holdes, hauing allwayes perpetuall warre with certaine people, without any other exercise, euen as those of whom haue spoken the Historiographers. Nowe then these warlike women of our *America* being fortified in Ilandes, are most commonly assailed of their enimies that seeke them on the water, with barkes and other vessels, and there they fight with bowes and arrowes: contrariwise, the women defend them with the like couragiously, with threatnings, noise and countenaunces, the most fearfull that is possible: they make their bulwarkes of defence with mighty great shelles of Torterels. And bicause it commeth to our purpose, to speake of the *Amazonists*, we will write somewhat in this place. The poore people find no great comfort among these rude and sauage women.

Amazones of America.

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Thre ſorts of Amazones.

I finde by the hiſtoꝛies, that there are.iij.ſoꝛts of *Amazones*, all a like, differing only in places & dwellings. The moſt ancieſt ſoꝛt were in *Affrica*, among ÿ which were *Gorgoniſts*, that had Meduſe foꝛ their Quéene. The other were in *Scythia*, néere to the riuer of *Tanais*, which ſince haue raigned in a part of *Aſia*, néere to the riuer of *Hermodoon*: and the third ſoꝛt of *Amazones*, are thoſe which we do treat of. Ther is diuers opinions why they were called *Amazones*. The moſt common is, foꝛ bicauſe that theſe women did burne their bꝛeſts in their youth, to be moꝛe apt in the warre. The which I finde very ſtraunge, and repoꝛte me to medicines whether they can burne thoſe partes without death, knowing that they are tender, and alſo néere to ÿ heart, neuertheleſſe the moſt part are of this opinion. If it were ſo, I wold thinke that foꝛ one that eſcapeth death, there dieth a hundꝛeth. Others take the *Etymologie* of this vowell A. pꝛiuatiue, and of *Maza*, that ſignifieth bꝛead, foꝛ that they liue not with bꝛead, but with other things, which is as abſurde as the others: foꝛ in that time they might call many that liued without bꝛead *Amazones*, as the *Troglodites* and many others, in like maner all the *Indians*. The others of A. pꝛiuatiue & *Mazos*, as thoſe that haue bene noꝛiſhed wout womans milke, the which is moſt likelieſt to be true, of which opinion is Philoſtratus, oꝛ elſe of a nimphe named *Amazoni*, oꝛ of an other named Amazone, virgin to Diana, and Quéene of Epheſus, which I do better beleue, thã burning of their paps oꝛ bꝛeſts, let them that liſt, diſpute of the contrary. Wel, how ſo euer it is, theſe women are named warlike: and moꝛeouer ye ſhall note that the *Scithians* which we name *Tartarians*, being dꝛiuen out of *Egipt*, ſubdued the better parte of *Aſia*, and made it all tributary, and vnder their obedience. In the meane time whileſt

Many opiniõs on the naming and Etimology of Amazones.

Philoſtratus.

Amazones are warlike womẽ

whileſt the *Scythians* remained in this long cõqueſt, and expedition of *Aſia*, their wiues being wearied of their ſo long abſence, (as the good Penelope, of hir huſband Vlixes,) did admoniſhe them by many gracious letters and meſſages to returne, otherwiſe, that this long & vntollerable abſence wold cõſtraine them to make new aliances with their next neighboꝛs, conſidering that the auncient lignage of the *Scithians* began to decay. Notwithſtãding without hauing regarde to the ſwéete requeſtes of their wiues, kept & inhabited *Aſia* with an obſtinate coꝛage, yea vntil the time that Ninus did deliuer it from this miſerable thꝛaldome & bondage. During which time, theſe women neuer made aliaunce of Matrimonie with their neighboꝛs, eſteming and thinking that Matrimonie was not a meane of libertie but of thꝛaldome. But they with one accoꝛd & vertuous enterpꝛiſe, conſented to take their weapons & begin warre, thinking ÿ they were deſcended of that mighty Mars, god of warres, which they executed ſo vertuouſly vnder ÿ gouernement of Lampedo & Martheſia, their Quéenes ÿ gouerned one after another, that they not only defended their cõtrey frõ inuaſion of their enimies, in mainteining their liberty, but alſo made many goodly conqueſts in *Europe & in Aſia*, euen vnto ÿ riuer of which we ſhewed befoꝛe. In which place, ſpecially at *Epheſus*, they cauſed to be made many caſtles and holds. This being done, they ſent ſome of their bãds into their countrey, with the riches, bootie, and ſpoile of their enimies, and the reſt remained in *Aſia*. Finally theſe good women foꝛ to kéepe their ſtocke and poſteritie, did willingly offer them ſelues to their neighboꝛs, without any other kind of mariage. And of the fruit that pꝛocéeded, they killed the male childꝛen, kéeping allwayes the female foꝛ the warres, the feat wherof they wold learne them

Aſia tributarie to Scithia, the terme of.500. yeares.

Lampedo and Martheſia, the firſt Quenes of Amazones.

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them with al diligence, they exerciſe the feats of chiualry and hunting aboue al other things. Their weapōs were bowes and arowes, with certain bucklers, of which Virgill ſpeaketh of in his *Æneidos*, when that during the ſiege of *Troy*, they went to helpe the *Troyans* againſt the *Greekes*. Some ſay alſo that they were the firſt that begā to ride a horſſe, and to fight on horſebacke. Well, now it is time to returne to the *Amazones* of *America*, and to ỹ *Spanyards*. In that part they are ſeperated from men, and frequent them very ſeldome, but at ſometime ſecrete in the night, or at ſome appoynted time. Theſe women inhabite in litle lodgings and caues againſt the rockes, liuing with fiſhe and wilde beaſts, with rootes & ſome good fruits that this land bringeth forth. They kil their male children incōtinently after they are deliuered, or elſe they deliuer him to ỹ mā, to whom they think it doth pertain. If it be a female, they retaine it to them ſelues, euen ſo as did the firſt *Amazones*. They make warre ordinarily againſt ſome other nation. And thoſe whom they take in the warre, they vſe moſt cruelly and inhumainely for to make them die, they hang them by one leg on a tree, and leauing them after this ſort, they goe their wayes, and if it happen that they be not dead, when they returne, they will ſhoote at them aboue ten thouſande times, but they eate them not as others doe, but they burne them vntill they be conſumed to aſhes. Furthermore, theſe women when that they approche to fight, they make maruellous cries & ſhootes for to affray their enimies. Of the originall of theſe *Amazones* in that countrey, it is vncertain: ſome thinke that after the warre of *Troy*, for thither they went (as we haue before ſhewed) vnder the conducte of Pantaſilla, they ſcattered abrode, and wandred héere and there. Others think that they are come from certain places

How the Amazones of America liued.

Hovv theſe Amazones put their enimies to death.

The originall of the Amazones of America are vncertaine.

ces of *Grecia* in *Affrica*, from whence a cruell king chaſed them. We haue many hiſtories of their acts and feats of warre, and of other women, the which I will leaue for to continue our purpoſe: for there are many Hiſtories, Greekes, Latines and others, that ſhewe thereof at large. We haue begon to ſhewe how that the *Spanyardes* remained there but a while, for to reſt them onely, and to get victuals, for that theſe women as all amaſed to ſée ſuche an aray (which vnto them was ſtraunge) came together aboue ten thouſand of them, in leſſe ſpace than thrée houres, maids and women all naked, hauing bowes and arrowes in their fiſtes, beginning to make a great noiſe, as though they had ſéene their enimies, ſo that they began to loſe of their arrowes: the which the *Spanyards* ſéeing, wold make no reſiſtance but retiring, wayed their ankers, and hoiſed ſaile: but at their departing ſaying *Adew*, they ſaluted them with certaine gunſhot, among the thickeſt of them, ſo that theſe women eſcaped not without ſome loſſe and detriment.

How the Spaniardes arriued into the countrey of Amazones, and how they were receiued.

Hovv the Spanyardes continued their voyage to Morpion, and of the riuer of Plate. Cap. 64.

FRom thence they continuing their way, well a CCC. leagues, they knew by their Aſtrolobia, what height the place was where they were. The which is ſo neceſſary for the good Nauigation, that thoſe that ſaile into farre Countreys, can haue no aſſurance of their voyage, if that this practiſe faile them: wherfore this Arte of the height of the Sunne excéedeth all other artes. And this conning our elders haue greatly commended and practiſed, alſo Ptolome and other great authors. Theſe *Spaniardes* leauing their ſkiffes and carueles they ſunke them,

How the Spanyardes continued their voiage to Morpiō.

than

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then euery man laded them selues with the rest of the vittailes, munitions, and other marchaundise, chiefly the slaues that were there for that purpose, they went for the terme of.ix.dayes, by and ouer mountaines and dales decked with all sortes of greene trees, herbes, floures and fruites. In so much that at the last by their iorneys, they came to a great riuer proceeding from the highe Mountaines, wheras they found other wilde men, among the which some for feare fled their wayes, others climed vpon trees, and there remained in their lodgings none but a fewe olde men, to the which in signe of friendship and fauor, they made presents with certaine kniues and glasses, the which to them were agreeable, so that they went and called the others, shewing them that these strangers newe arriued were some great Lordes, that in no wise would hurt them, but make to them presents of their riches. The wilde men being moued with this liberalitie went to fetche them vittails, as fish, venison, and fruites according as the countrey brought forth. The which the *Spanyardes* seeing, were minded there to passe away the winter, & in the meane time to discouer the commodities of the countrey, and to see if that there might be found any Mine of golde or siluer, or any other thing wherby they might gather any profit. By this meanes they remained there.vij.months together, and seeing things fell not out according to their mind, they tooke their iorney forward, hauing to guide them.viij.of these wild mẽ, that brought them on their way about.lxxx.leagues, passing alwayes through the midst of other wilde men, more rude & lesse tractable thã they before, for the which their guides were vnto them as necessary as profitable. Finally, they knew of a truth, that they were come to ye heigth of a place named *Morpion*, then inhabited of *Portingals*, some of them being

being weary of so long a voyage, were determined to repaire to the place before named: others to ye cõtrary, said it were better to perseuer & goe forwarde to the riuer of *Plate*, distant farther by land.300.leagues. In which, for to make agreement according to thaduise of the captain, the one part kept their way to *Plate*, and the others drue toward *Morpion*. Neere to which place, these poore pilgrims beheld if they could espie any body, vntil that they found a riuer running at the foote of a hill, in which they that dranke, did perceiue certaine stones shining like siluer, of the which they bare a certaine quantitie to *Morpion*, distant frõ thẽce.18.leagues, which place after proofe was found to bear good & natural siluer. And since ye king of *Portingall* hath had from thence an infinite deale of siluer after that he had founded the Mine, and brought it to good perfection. After that these *Spaniardes* had rested themselues at *Morpion*, with the *Portingals* their neighbors, they set forwarde to folow the others, & to kepe the way to *Plate*, being distãt from *Morpion*, by sea.250.leagues, and by land.300. wheras the *Spanyards* haue found many Mines of golde and siluer, and haue named it *Plate*, which signifieth in our language, siluer. And for to inhabite there, they haue edified certaine castles and holdes: and since some of thẽ with other *Spanyards*, newly come to that place, not content with this fortune, haue enterprised to saile euen to the straight of *Magellan*, so named by him that first found it out, which ioyneth with *America* toward the South. And from thence entreth into the peaceable Sea on the other side of *America*, where as they haue found many faire Ilands: and in the end they came to *Moluques*, which they kepe and inhabite at this day. By the which meanes there cometh a great tribute of golde and siluer vnto the King of *Spaine*. This much in effect of this voyage, the which I thought good to note by

Deuision of their company, for to kepe on to the riuer of Plate.

A very good Mine of siluer.

Mines of gold and siluer.

Plate a riuer, and why it is so named.

The straight of Magellan.

The peaceable sea.

Ilands of Moluques inhabited by the Spanyardes.

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by the way, being shewed me in my Nauigation, by those that of a truthe had bene in the voyage.

Howe the landes of the king of Spaine, and of Portingall are separated. Cap. 65.

The kings of *Spaine* and of *Portingall*, after that they had obtained many happy and fortunate victories, as well in the East, as in the West in places by sea and land, not before knowne or discouered, deliberated for the greater assurance to deuide and limit al the countrey that they had conquered, and also to auoide quarels that here after might rise, as they did of the mine of gold that they had at the *Cape* of three points which is in *Guiney*, as also the Ilands of *Cape verd*, and many other places. Also euery one may know, ye one kingdome wil not haue two kings, no more than the world wil receiue two Sunnes. So it is that from the riuer of *Marignan*, betwene *America* and the Ilands of *Antilles*, that ioyne at *Peron*, vnto *Terra Florida*, neere to newe found lande, belongeth to the King of *Spaine*, the which hath also great Lordship in *America*, comming from *Peron* toward the South, on the West side towarde *Marignan*, as is before shewed. To the King of *Portingal* did befall all that is from the said riuer of *Marignan* towards the South vnto the riuer of *Plate*, which is 36. degrees from the Equinoctiall. And the first place towarde *Magellan*, is named *Morpion*, the second *Mabanhoc*, in the which place hath bene found many mines of golde and siluer. The thirde *Port Sigoura*, neere to *Caape* S. Augustine. Fourthly the point of *Croneft Mueron*, castel *Marin*, and *Fernanbow*, bordering the *Canibals* of *America*. To declare particularly

The cape of three poynts.

The lands of the king of Spaine in the Indies.

The lande that the king of Portingal hath in the Indies.

larly the places from one riuer to an other, as *Curtana*, *Caribes*, neere to the sweete or freshe riuer, and royall. Likewise their lyings with other things, I wil forbeare at this time. It shall suffice onely to know, that in those places before named, the *Portingals* are inhabited, and can tel how to entertaine the wilde men of the countrey, so that they liue togither in peace, & trade many riche marchandise. And there they haue bartered and builded houses and castles to resist their enimies. Now to retourne to the Prince of *Spaine*, he hath done the like for his part, the which is as we haue shewed from *Marignan* towards the West vnto *Molnques*, as wel on this side, as beyond in the West, & in the sea peaceable, the Ilands of these two seas, and *Peron* in the maine land, so that altogether extendeth of a great compasse, beside the countrey adioyning that in time may be found out, as *Cartagera*, *Cata*, *Palmaria*, *Parisa*, great and little. The which two nations, specially the *Portingals* haue discouered muche land in the East countrey for their trade, the which notwithstanding they enioy not, as they do many places of *America* and *Peron*. For to beare rule in that Countrey, they must get the loue and fauor of the *Indians*: otherwise if that they reuolt, they will destroy all that they finde, so y^t they must frame themselues so to their wayes, that they by no wise may be offeded. Now ye must note that their attempts and discouerings, was not without great bloudshed: specially of poore Christians, that haue ieoperded their liues without hauing respect to the cruell inhumanitie of these people. To be short, there is no difficultie be it neuer so daungerous, that withdraweth a mannes manly heart. We see in our *Europe*, how muche the *Romaines* at the beginning, minding to enlarge their Empire but with a litle land, to the respect of that which

Countreys not yet discouered.

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hath bene gotten within this fiftie yeares, haue shed the bloud as well of them selues as of their enimies. What furious and horrible dissipations of lawes, disciplines & honest conuersation hath raigned throughout the world, biside the ciuile warres of *Sylla* and *Marius*, *Cina*, and of Pompey, of Brutus, of Anthony & Augustus, more hurtfull than the rest: also hath folowed the ruine and decay of *Italy* by the *Gothes*, *Hunns*, and *Wandallians*, which also haue inuaded *Asia*, and ouerthrowne the kingdome of *Grece*, to the which purpose, Ouid séemeth to haue spoken these wordes.

We see hovv things doe chaunge and come to passe,
And novv a people raigne that nothing vvas.
And he, the vvhich had might and poure,
Dothe them homage, obey, and eke honoure.

To conclude, all humaine creatures are subiecte to chaunge more or lesse according as they be, rich or poore, high or lowe, little or great.

The deuision of the West Indies in three partes. Cap.66.

Before that I passe any farther to describe this countrey by good right (as I thinke) named *Fraunce Antartike*, or before *America* for the reasons that we haue alleaged, bicause of his largenesse which is without comparison, I am minded (for that I would the reader should the better vnderstand it) to deuide it in thrée parts: for since the time that other Countreis haue bene discouered, all the Countrey of *America*, *Perou*, *Florida*, and *Canada* and other places adiacent, to goe from the straight of *Magellan*, haue bene cōmonly called the west *Indies*, and is for bicause the people liue al naked, barba-
rous

rous and rude, as those that are yet in the East *Indies*. The which Countrey meriteth well the name of *India*, of the floud or riuer *Indus*, as we haue before shewed. This fair riuer entring into the East sea called *Indique* by seuen mouthes or openings, as *Nyll* doth into the sea *Meditarum*, taketh his originall of the Mountaines *Arbiciennes* and *Beciennes*. Also the riuer *Gangis* in like case entreth in by .v. openings into this sea, deuiding India into two partes, separating the one from the other. Therfore this region being so farre from *America*, for the one is in the East, and the other comprehēdeth from the South vnto the west, we cannot say that others thā those that haue first discouered these landes, haue added this name of *India*, séeing the beastly behauior and crueltie of this people, so brutish without faith & without law and not vnlike to diuers people of the Indies of *Asia* and of *Ethiopia*, of which Plinie maketh most ample mention in his natural history. By this meanes hath *America* obtained the name of *India* to the likenesse of that which is in *Asia*, for yͭ they agrée in maners, beastly brutishnesse, & other things, as we haue before shewed of the Occidētal people, to those of the East parts. Therefore the first part of this land, containeth toward the South vnto the straight of *Magellan*, which is.52.degrées.30.minutes of the Equinoctiall line, I meane of the Austreall line, comprehending no part of the other land that is beyond the straight, the which was neuer knowne nor inhabited of vs, sauing onely from that straight comming from the riuer of *Plate*. From thence drawing towarde the West, far betwéene these two Seas, are the prouinces of *Patalia*, *Paranaguacu*, *Margageas*, *Patagones* or region of Giaunts, *Morpion*, *Tabaiares*, *Toupinambou*, *Amazones*, the countrey of Brasil, vnto yͤ Cape of S. Augustin,

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the which is.viij.degrées beyonde the line, the Countrey
of *Canibals, Anthropophages,* the which regions are com-
prehended in *America,* compassed with the Ocean sea,
and on the other side toward the South of the peaceable
sea, which is otherwise the sea of *Magellan.* We will
therfore ende this *Indian* land, at the river of *Amazones,*
the which euen as Ganges maketh the seperation of one
Indies from another towards the East: also this notable
floud, the which hath of bredth.50.leagues, may make se-
paration of *India, America,* and of *Perou.* The seconde
parte shall begin from the sayde river, containing many
kingdomes and Prouinces at *Perou,* the straight of land
containing *Daryen, Furua,* Popaian, *Anzerma, Carapa,*
Quimbaya, Cali, Pasta, Quito, Canares, Cuzco, Chila, Pa-
talia, Parias, Temistitan, Mexica, Cataia, Panuco, the
Pigmeis euē to *Florida,* which listh.25.degrées of latitude
on this side the line. I leaue the Ilands out, not compre-
hending them, although that they are of no lesse cōpasse
and greatnesse, than *Sicilia, Corsica, Cypris* or *Candia,* nor
yet of lesse value, therefore shall this parte be limitted to-
wards the South to *Florida.* There resteth now only to
describe the third parte, the which shall begin at *Noua*
Espania, or new *Spaine,* comprehending all the prouinces
of *Anauac, Ucatan, Eulhuacan, Xalixa, Thalco, Mixteca-*
pan, Tezeuco, Guzanes Apalachen, Pancho, Ante, and the
kingdome of *Micuacan,* from *Florida* vnto the land of
Bacalles, which is a great Region, vnder the which also
is comprehended the land of *Canada,* and the prouince of
Chicora, (which is.33.degrées on this side the line) the
land of *Labrodor,* newe found land, compassed with the
frostie Sea on the Northe side. This Countrey of the
West *Indies* being thus deuided, not specifying many
things from the one ende to the other, that is to witte,
from

many things frō the one end to the other: that is to wit,
from the straight of *Magellan,* at the which we haue be-
gon, vnto the ende of the farthest land of the *Indies,* it is
more then.4800.leagues of length, and by this ye may
descerne the bredthe, excepting the straight of *Parias* be-
fore named, therfore they are now called ẏ great *Indies,*
being without comparison more greater than the East
Indies. As touching the rest, I desire the reader to take in
good parte this little deuision, vntil it please God to giue
vs meane to make one more greater. Likewise to treate
more at large of this countrey, but thus much I thought
nedefull in the meane time to bring to light.

Of the Iland of Rats. Cap.67.

Leauing these *Canibals* for the small comfort ẏ there
was to be had, hauing the winde at South, we sailed
to a very faire Iland, distant frō the line.iiij.degrées,
the which is very daungerous in the abording of it, for
it is no lesse daungerous to a front thā some great *Cape*
or *Promentary* for that it entreth farre into the sea, and
for rockes that are about it, and ranged on the coast side.
This *Iland* was vnluckely found out to the mishappe of
those that first did discouer it. Some *Portingall* ship pas-
sing by on that coast, for default of good gouernment, stri- The shipwrak of a Portingal.
king against a rocke néere to this Iland, brake in pieces
and drowned, excepting.xxiij.mē that saued them selues
in this Iland, in which place they remained the terme of
two yeares, wheras they died only two excepting, which
in the meane time liued with Rattes, Birdes, and other
beastes. And as on a time there passed by a ship of *Nor-*
mandie, that returned from *America,* they set their skiffe
out for to rest in that Ilande, whereas they found these

 two

two pore *Portingalls*, that were onely lefte of this shipwrake, the which they brought away with them. And these *Portingals* had named it the Iland of Rats, bicause of the multitude of Rats of diuers kindes that there are, so that they say, that their companions died onely being vexed with these vermin. These beastes liue with egs of *Tortrels*, that they make on the Riuage of the Sea, and with birds egs, wherof there is great store. Also when we went for to seke fresh water, whereof we had such greate nede, that some amongst vs were constrayned to drinke their owne water or vrin, the which dured the terme of thre monethes, and the famyn foure monethes, we sawe there so many birdes, and so priuie, that we might haue laden therewith our ships, neuerthelesse we coulde not recouer fresh water, vnlesse we had entred very farre into the countrey. As for the rest it is fayre decked with many fayre trees, being grene the moste parte of the yeare, euen like a goodly grene medowe in the moneth of May, although it be within foure degrees of the lyne. Though that this Iland is not inhabited, yet it is not vnpossible no more than others in the Zone, as the Ilandes of S. Homer, vnder the Equinoctial, & others. And if it wer inhabited, I am wel assured, that it would make one of the fairest places in al the Worlde and riche, there might be made very good Suger, Spices and other things of great value. I know well that many Cosmographers haue had this opinion that the Zone betwene the two Tropickes was vnhabited for the extreame heate of the Sunne, notwithstanding ye experience sheweth the cōtrary without any farther contention; euen as the Zones to the two Poles, bicause of the colde. Heroditus and Solon, affirmeth that the hils *Hiperbores*, are inhabited, and likewise *Canada*, drawing nere to the North: and other count yet more

The Ilande of Rats & why it was so named.

The cōmodites of the Ilande of Rats.

The Zone betwene two Tropickes are inhabited.

more nere approching the colde Sea, of the whiche we haue already spoken. Therefore let vs returne to our Ilād of Rats. This place by good right is so named, for bicause of the abundance of Rats that lyue there, of the whiche there are diuers kindes, one kinde among the reste that the wilde men of *America* eat, named in their language *Sohiatan*, and they haue their hayre gray, the flesh good & delicate, like a little leueret. There is another named *Hiexousou*, greater than the others, but not so good to eat, they are as great as those of *Egypt*, called Pharaos Rats. Others there are as grente as Wezels, that the wild mē eate not, for bicause that when they are dead, they stinke like carion, the which I haue sene: also there are founde diuersitie of Serpentes named *Gerara*, the which are not good to eate, but there are others named *Theirab*, that are good, for of these Serpentes there are diuers kindes, that are nothing venemous, nor like to those of our *Europe*, so that their biting is neither mortall, nor any thing dangerous: there are to be sene redde ones scaled of diuers colours: lykewise I haue sene grene ones, as grene as the bay leafe, they are not so greate of body as the others, notwithstanding they are very long. Therefore it is not to be marueled at, how these wild men there aboutes eate these Rats without daunger, and Serpents euen as they do Lezardes, as before we haue shewed. Likewise nere to this Ilande is founde a kynde of fish, and also vpon the coaste of *America* very daungerous, also much feared and redoubted of the wilde men, for that she is a rauening fish, and as daungerous as a Lyon or a Woulfe famished: this fish is named *Houperou*, in their language, and eateth other fish in the water, excepting one that is as greate as a little Carpe;

A boundance of Rats.

Sohiatan a kind of Rats.

Hiexousou another kinde of Rats.

Gerara a kinde of Serpent.

Theirab.

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the which followeth him alwayes, as if there were some Sympathia or secrete loue betwene them, or else he folowith him for to be preserued and kept sure from other fishes. So that the wilde men fishing all naked, as they do alwayes feare him, & not without a cause, for if he catche them, he will either drowne them, or strangle them, or looke where he toucheth, he carieth away a piece with his teethe. Also they will take heede how to eate of this fishe: but if that they can take him aliue, as they doe many times, for to be reuenged of him, they kill him with arrowes. Being therefore there a certaine space of time, turning here and there, I beheld many straunge fishes that are not in *Europe*: among the which, I saw two very monsters, hauing vnder the throte like two Goates dugges, a thing on the chin, that for to see to, was like a Goates beard. Beholde how nature the great workemistresse, taketh pleasure to varifie hir workes, as well by water as by land, as the conning workman beutifieth his worke, exceeding the common trade of his Arte and science.

A kinde of straunge fishe.

Hovv vve continued our course, vvith a declaration of the Astrolabia of the sea. Cap. 68.

For bicause that we found no great consolation, nor comfort of our trauails in this Iland. It behoued vs without any tarying, to hoise sail with an indifferent winde, vntill we came vnder the Equinoctiall, whereas the sea and the windes are also vnconstant. Also the aire is alwayes seene there troubled: if one side be faire, the other is troubled, and threatneth fowle weather, so that for the most parte there is raine and thunder, which can not be without danger to the Nauigants. Now before they come

The euill disposition of the aire by the Equinoctiall.

come neere to this line, the good Nauigantes, Pilots, and Mariners, being expert, take counsel or beholde alwayes their Astrolabia, for to knowe the distance and lying of places from thence where they are. And bicause this so necessarie an Instrument for Nauigation commeth now in talke, I will speake there of lightly by the way, for the instruction of those that will folow the sea, being so great that the vnderstanding of man cannot well comprehend it. And that which I speake of the Astrolabia, as much may I say of the Rule or nedell of the sea, by the whiche they may also conduct right the ship. This Instrument is so politike, that with a little paper or parchement, as broade as the palme of my hand, and certayne lines marked which signifieth the windes, and a little Iron with the which this Instrument is made, by his onely natural vertue that a stone giueth him, and bloweth in his proper mouing, and without any touching, sheweth where is the East, the West, the North and the South, and also al the thirtie two windes belonging to Nauigation, & it sheweth them not onely in one place, but in al places of the worlde beside other secretes, that I omit for this present, wherby it plainly appeareth that the Astrolabia, the nedell or compasse, with the *Carde Marin*, are well made, and that there shewing and perfection as is a wonderfull thing, for that a thing so great as the Sea, is procured in so little a space, and so agreable that by the same men vndertake to sayle rounde about the worlde. Then the good and perfect Astrolabia, is no other thing than the Sphere pressed and represented in a playn, accomplished in his compasse with. 360. Degrees, that answere to the circute of the World, deuided in like number of degrees, the which agayne must be deuided into foure equal parts in our Instrument, that is. 90. in euery parte, the whiche

The signification of the Astrolabia.

 after,

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afterwarde ye muste parte by fiue and fiue, then holding your Instrument by the ring, rayse it or hold it towarde the Sunne, so that the Sunne beames may enter in at the hole, then looking to your declination in what yeare moneth and day ye are in when ye take the height of the Sunne. And if the Sunne be towardes the South which is on the coast of *America*, and ye be towards the North, ye muste take from your height as many degrées as the Sunne hath declined, from the line of ẏ which we speke towarde the South. And if that in taking of the height of the Sunne, ye be towardes the South beyonde the Equinoctiall, and the Sunne be in the North, ye muste in lyke manner take away so many degrées, as the Sunne hath declined from the lyne towarde our Pole, as for example: if ye take your height the Sunne being betwene the Equinoctiall and you, when ye haue taken the sayde height, ye muste for to knowe the place where ye are, be it in sea or lande, adde your degrées which the Sunne is declyned from, farre from the lyne with your height, and ye shall finde that which ye demaunde, the which is to be understanded as much of the Pole *Artike*, as *Antartike*. Thus much by the way Gentle Reader of our Astrolabia, leauing the rest of the knowledge and usage of this Instrument to Astronomers and Astrologians, that make dayly profession thereof. It shall suffice that which I haue spoken, the which I knowe to be necessary and nedefull to Nauigation, chiefly for those that are ignorant and not yet exercised therein.

Of

Of the departing of our Equator or Equinoctiall. Cap.69.

I Thinke there is no man of Spirite, but that knoweth that the Equinoctiall is a trace or circle, imagined by the midst of the Worlde, from the East to the Weast, in equall distance of two, so that from the sayde Equinoctiall to eche one of the Poles, it is. 90. Degrées, as we haue at large treated before, and of the temperatnesse of the ayre, that is there about, of the Sea and of the fishes. There resteth nowe somewhat to speake in our returne, of that which before we left out, passing therefore about the first day of Aprill with a fauourable winde kéeping our right course with sayle spread right to the North, neuerthelesse we were molested with one ill commoditie, the which was, that daye and night it ceased not to raine, the which notwithstanding came well to passe for us to drinke, considering our necessitie, for the space of two monethes and a halfe, enduring thyrst for that we colde get no fresh water.

How the Anthor departed from Thequinoctiall.

And God knoweth whether we dranke not our fill eue with open throte, considering the extreame heat that burned us: it is true that the rayne water in those partes are corrupted for the infection of the ayre, from whence it commeth: for that whereof the rayne engendreth, is depraued in such sort, that if a body wash their hãds therewith, there wil ryse pushes & bladders. I knowe well that many Philosophers hold opinion, that some rayne water is unholsome, & they set difference betwene these waters, with ẏ reasons which at this time I wil not allege auoyding prolixitie: wel what corruptiõ so euer came of it, yet neuerthelesse it behoued us to drink therof though it had

Certayne rayne water corrupted.

cost

cost us our lines. Furthermore this water falling on a
clothe woulde stayne it and leave a spot that scant would
be gotten out. Nowe therefore after we had passed the
lyne, it was needfull for our conduct, to beginne to counte
our degrees, from thence unto our *Europe*: as much muste
be done of them that goe thither, after that they are come
under the sayde line. The Ancient Cosmographers, mea-
sured the earth the which we may also doe, by stades, pa-
ces, and feete, and not by degrees as we doe, as affirmeth
Plinie, Strabo and others, but Ptolome did since invente
degrees, for to measure bothe the Sea and the land, which
before was not a lyke measured, and this is much more
easy. It is then Ptolome that hath compassed the whole
worlde by Degrees, as wel in length as in bredth, finding
360. Leagues, and in every degree. 17. Leagues & a half,
as I understande of our Pilots, that are expert in Navi-
gation. So that the whole world having the Firmament
and the Elementes in his conference, contayneth 360. de-
grees equally by twelve signes, whereof every one hath
30. degrees, for 12. tymes 30. make iust. 360. A degree con-
tayneth. 60. minutes, a minut. 60. thirdes, a thirde. 60.
fourthes, a fourth. 60. fifthes, unto. 60. tenthes. For the
proportions of the firmament, may be parted in so many
partes, as we have sayde. Then by the degrees we find
the longitude, latitude and distance of places, the latitude
from the line to our Pole, whereas there is. 90. degrees,
and so much beyonde, the longitude is taken from the
fortunate Ilands to the Easte. Wherefore I saye to con-
clude, that the Pilot that woulde sayle, ought to consider
thre things, the firste in what hight of degrees, he findeth
himselfe, and in what hight the place is that he will goe
to, secondly the place where he findeth himselfe, and the
place whether he hopeth to goe, that is to know, what di-
stance

The diuision of a degree.

How ye may know the latitude longitude and distance of places.

stance and length there is from one coaste to another.
Thirdly to knowe what winde or windes wil serve for
Navigation, all the whiche he may knowe and see by his
compasse and other Instrumentes of the Sea. Folowing
alwayes our course sixe degrees at this side our lyne, kee-
ping the *Caape* on the North of us untill the. 15. day of A-
prill, at which tyme we knewe the Sunne to be directly
under our *Zenith*, the which was not without enduring
great heat as ye may wel thinke, if ye consider the heat yͤ
is hetherwarde the Sunne, being in Cancer, whiche is
far from our *Zenith* to us that inhabit in *Europe*. Nowe
afore going any farther, I wil speake of certayne flying
fishes, that I left out when I spake of fishes under the
lyne. It is therefore to be noted, that under the lyne ten
degrees on this side, and beyonde there is founde aboun-
dance of flying fish, that flyeth hye in the ayre, being folo-
wed of another fish that woulde devoure him. So that
by the quantitie of him that flyeth, ye may easily conie-
cture the quantitie of the other lyving by praye. Among
the which the *Dorade* (of whom we have before shewed)
doeth folowe hym above all others, for that his flesh is
very delicate and tender: of the which also there are two
kinds, the one is lyke a herring, the which is, that which
is so chased of others, this fish hath foure wings, two
great ones, lyke unto the wings of a bat, and two other
little ones neere to the tayle: the other is made lyke a
Lampron, of the which kindes there are fewe found, but
onely. 15. degrees on this side, and beyonde the lyne, the
which to my iudgement is the cause that those that have
set out bookes of fishes, have left them out beside many o-
thers. The *Americans* name this fish *Pirauena* he flieth
lyke a Partrige, and the little one flyeth much better and
higher than the other, and sometymes they are so neere
chased

Pirauena.

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chased and followed, specially by night, that many tymes they strike againste the ship sayles by heapes, and there remayne. There is another fish, which is called by them *Albacore*, much more greater than the Porpas, the which is also a deuourer of the flying fish as wel as the *Dorade*, and he is very good and excellent to eate aboue all other fishes in the sea, as well of the Weast as of the Easte. He is vneasy to be gotten, and therefore they make a counterfet fish of white linnen, the which they make to spring aboue water, as doeth the flying fish, and by this meanes he is most commonly taken.

Albacore a fish

Of Perou, and of the principal places contayned in the same. Cap. 70.

Now keeping our course, hauing the wind very faire we coasted the lande of *Perou*, and the Ilandes being on the coaste of the Weast Sea, called the Ilandes of *Perou*, euen to the heigth of the Spanish Ilande, of the which we will speake hereafter particularly. This countrey as we haue deuided it, is one of the thrée partes of the Weaste *Indies*, hauing in length. 700. Leagues, taking from the North to the South, and in bredth. 100. Leagues, from the Easte to the Weaste, being a firme lande, from *Themestitan* passing the straight of *Daryen*, betwene the West and the sea, which they name pacifik, and it was so named of a Riuer called *Perou*, which is in bredth about a little league, as many other prouinces in *Africa*, *Asia* and *Europe*, haue také their names of their most famous Riuers, as also we haue shewed of *Senega*. This Region is then inclosed, with the Weast and the South Sea, garnished with thicke forestes and mountaynes

Perou a thirde part of the Spanish Indies.

Of whence Perou tooke his name.

laynes, the which make the countrey in many places vnaccessible, so that we cannot there driue our Cartes, and Horses loden there as we do héere. In this countrey of *Perou*, there is many faire prouinces among the which the most chiefest towardes the North is *Quito*, the which extendeth in length from the Easte to the Weast aboute 60. Leagues, and in bredth. 30. Next to *Quito* is the prouince of the *Canaries*, hauing towardes the Easte the Riuer of *Amazones*, with many mountaynes and hills, and inhabited with a Barbarous and wilde people not yet conuerted: besides this there is the prouince that the *Spaniards* haue named S. Iames of olde port, beginning within a degrée beyond the lyne Equinoctiall. The fourth which they call in their language *Taxamilca*, extendeth to the greate Citie of *Tongilla*, the which after that their King Atabalyba was poysoned, Pizare seing the fruitfull commodities of the countrey, caused there to be edified a Town and a Castel. There is yet another named *Cuzco*: in the which the *Iugies* haue long tyme raygned, being a people so named, whiche haue bene in tymes past mighty Lordes. And this worde *Iugies* is as much to say as Kings. And in their time their Kingdome & limits was so greate and large, that it contayned aboue a. 1000. Leagues from one end to another. Also this countrey beareth the name of the chiefest Citie, as doeth *Rhodes*, *Metelin*, *Candia* & other countreys taking their names of the most renomed Townes and Cities, as I haue shewed. Furthermore being on a tyme at *Caape Finistra* in *Spayne*, a *Spaniarde* shewed me, that in this countrey of *Cuzco*, there is founde a people that haue their eares hanging downe to their shoulders, hauing hanging on their eares, greate pieces of fine and pure shining Golde, well pollished and better than any other Golde in *Perou*, to whose wordes

The moste renomed prouinces of Perou.

Quito a Regiõ.

The prouince of the Canaries

S. Iames of olde porte.

Taxamilca.

One Cuzco.

The kingdome of the Iugies.

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wordes I will soner giue credit, than to many Historiographers in these daies, that writ by heare say, reporting to vs things that they neuer sawe. To this purpose I remember that they woulde perswade vs, that in high *Africa*, there was people that had eares hanging downe to there heles, the which is nothing so but a manifest fable and lye. The fifth prouince is *Caner*, hauing on the west side the South Sea, the which is a marueilous cold countrey, for the Frost and Snowe lyeth there all the yeare long. And although that in others Regions of *Perou*, the colde be not so violent, and that there commeth and proceedeth great plenty of good fruites, yet there is not such temperatnesse in Sommer, for in Sommer in other places the ayre is extreme hot & vntemperat, the which causeth a corruption chiefly in the fruites. Also that venemous beastes are not founde in colde countries as they are in hote regions. Therefore al being considered, it is harde to iudge which of these countries ought to be preferred before the other: to this we may replie that there is no commoditie, but that hath his incommoditie. Moreouer there is yet another named *Calao*, wherein is more trading and occupying than in any other countrey in *Perou*, the which also is the cause, that it is better peopled. It extendeth from the Easte coast, to the mountaynes of *Andes*, and from the Weaste to the mountaynes of *Nanades*: the people in this countrey is named *Xuli*, *Chilan*, *Acos*, *Pomata*, *Cepita* and *Trianguanaco*. Although it be wilde and Barbarous, yet it is neuerthelesse very tractable, bicause of the marchandise and trade that there is vsed, otherwise, it woulde not be lesse confirmable than the rest of *America*. In this countrey there is a great laake named in their language *Titicata*, whiche is to say, Ilande

Canar a very cold countrey.

The prouince of Calao.

Titicata a Lake

Iland of Fethers, for that that in this Lake there are certaine lyttle Ilands, in the which are founde a great number of byrds great and small, and of such diuers kyndes as is almost vncredible. Now the last coûtrey that is in *Perou*, named *Carcas*, next adiacêt to *Chila*, in the which standeth the famous and rich Citie of *Platte*, the countrey being very rych, bicause of the fayre Riuers and Mynes of Golde and Siluer. Therefore this great countrey containeth, & is called all that is comprehended from the Riuer of *Platte* vnto *Quitto* as we haue already shewed, and of which we haue declared ye eight principall countries and prouinces. This maine land being so long and broade is like to the fygure of a triangle, although that many call it an Ilande, the which cannot, or else will not make a difference betwene an Iland & that which we call almost an Iland. By this meanes ye nede not to doute that from the straight of *Magellan*. 50. degrees of latitude, and. 30. minuts, and. 303. degrees of longitude beyond the lyne, being more than. 68. degrees, on this syde is the maine lande. In dede if that this little lande betwene new *Spaine* & *Perou*, hauing in bredth but. 17. leagues from the Ocean to the South, were cut from the one Sea to the other, then *Perou* might be called an Iland, but *Daryen*, a straight of lande, so named of the Riuer of *Daryen*, doth let it, yet it behoueth somwhat to speake of *Perou*. As touching the Religion of these wyld men of that countrey, which are not yet reformed to our Fayth, they holde a very straunge opinion of a great well that they kepe secretly, saying that the Sea in times past passed out thereof with all his Fishes, and that out of another thing proceded the Sunne & the Mone, the first Man, and the first Woman, the

Laake.

Carcas a countrey of Perou, Platte a large and rych Citie.

The lande of Perou, is lyke the figure of a Tryangle.

Daryen a straight of land.

A great superstition of certaine people of Perou.

Bohitis certaine Priests.

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which their false and deceitfull priestes haue persua-
ded and shewed them, named *Boitis*, and they haue be-
leued and giuen credit thereto a long tyme, vntill that
the *Spanyards* haue dissuaded the most parte of these
dreames and delusions. Besides this these people are
very idolatrous aboue others. One worshippeth accor-
ding to his minde what pleaseth him. The fishers wor-
ship a fish named *Lyburon*, and the rest worship certain
beasts and byrds: Those that labor the ground & make
gardens, worship the Earth, but they all in generall
take the Sunne to be a great God, lykewise ye Mone
& the earth, thinking that by the Sunne & the Mone,
all things are ruled and gouerned. In swearing or ta-
king an othe, they will lay theyr hand on the Earth &
beholde the Sunne, they also holde opinion that there
hath ben a Deluge as those of *America*, saying that
there came a Prophet from the North parts, that dyd
maruels, the which after he was put to death, had ne-
uerthelesse power to lyue. The *Spanyards* occupy all
this mayne land from the Riuer of *Marignan*, vnto
Furna and *Daryen*, and yet more further on the west
coast, which is the straightest or narowest place of the
mayne lande, by the which the way lyeth to *Moluques*.
Furthermore it extendeth to the Ryuer of *Palme*, where
as they haue so well edified and peopled all the coun-
trey, that it is a maruellous thing to see the riches that
at this day, that countrey bringeth forth, lyke vnto a
great kingdome. First to begin almost throughout al
the Ilands of *Perou*, there are Mynes of Gold or siluer,
with certaine Emeraudes and Turkesses, neuerthe-
lesse hauing not so lyuely a color as those yt come from
Malaca and *Calicut*. The most welthiest people of all
the countrey of *Perou*, are those yt they name *Iugas*, va-
liant

The Idolatry of these people

The Spaniards are lords of all Perou.

The riches of the Ilandes of Perou.

Iugas a valiant

liant aboue other nations, they worship cattell and all
other kynde of domesticall beasts, in greater number
than we doe here, for the countrey thereto is giuen in
such sorte, that beastes hydes and skyns of all sorts, is
their chief marchandise, and they kill the beasts onely
for theyr skynnes. The greatest number of these do-
mesticall beasts are become wylde, bicause that there
are so great multitude, so yt they let them stray in the
woods day & night, for that they haue no place to harbor
thē in their houses. And for to take thē, they set snares
and chase them as we doe Venison. As for Corne as I
vnderstand, it cannot profit there nor grow in no part
of *Perou*, no more than in *America*. Therefore aswell
gentlemen as others, lyue with a kynde of sustenance
yt they name *Cassade*, which is a kinde of cakes made of
a rote named *Manihot*. Furthermore they haue great
plenty of *Myll* & fish. As touching wine there groweth
none, in stede whereof they make other kyndes of be-
uerege. This much as touching the circuit of *Perou*, the
which with his Ilands of the which I wil treat here-
after, is brought to such a forme, that at this presēt ye
shal finde townes, castels, cities, borroughes, houses, bi-
shopricks, cōmon weales, & all kinde of liuings, so yt ye
will iudge it to be a nother *Europe*. By this we know,
how great the power & godnesse of our God is, & his
prouidence to all people, for euen as ye *Turks*, *Mores* &
heathen people seke to destroy Christes religion, so cō-
trarily in other places it doeth more increase. Thus
far touching *Perou*, which in our retourne we coasted
on ye left hand, as in sayling thether we costed *Africa*.

and riche people.

Corne wil not prosper nor grow in America.

Cassade a kinde of sustenance.

Perou may be thought to be a new Europe.

Of the Ilands of Perou, and chiefly of the Spanish Iland. Cap. 71.

NOw yt I haue shewed of ye Ilands of *Perou*, seing yt in
ye course we haue in oure returne costed certaine

The Ilande of Spaine before named Haiti & Quisquia.

The Promõtaries of the Spanish Iland, Tiburon, Higney, Lobos, Orane a Riuer, Saint Dominic the chiefest citie in that Iland.

The most renoumed riuers in Noua Espania.

The auncient Religion of the inhabitans of this Iland.

Ilands on the Weast Sea, called the Ilands of *Perou*, for that they border the lande, I thinke it good in lyke case somewhat to write thereof, for bicause we were come to the heigth of one of these Ilandes named the Spanish Iland by those that first did discouer it, being before named *Haiti*, which is as much to say, as sharpe or lower land. Also it was named *Quisqueia* the great, and of a truthe it is so faire and great, that from the east to the west, it is.50. leagues long, and of bredth from the North to the South.40. and in compasse or cyrcuit more than.400. and is beyond the Equinoctiall lyne.18. degrees, hauing toward the East the Iland of Saint Iohn with many other small Ilands, much to be feared and dangerous for Saylers, and toward the West, it hath the Ilands of *Cuba* and *Iamaica*, on the North syde the Ilands of the *Canibals*, and toward the South the *Cape* of *Vela*, planted on the mayne land. This Iland sheweth lyke to *Sycilly*, in tymes past that first was named *Trinacria*, for ẏ it had.3. premõtaries very eminet, lyke vnto that of which we speake, the which hath three standing very farre into the Sea, of the which the first is named *Tyburon*, the second *Higney*, ẏ third *Lobos*, which is a syde of ẏ Iland, which they haue named *Beata*, almost full of ẏ wood *Guiac*. In this Spanish Iland, are found many fayre Riuers, among ẏ which ẏ chiefest named *Orane*, passeth rounde aboute ẏ chiefest Citie named by ẏ *Spaniards* Sainct Dominick, the others are *Nequa Hatibonice & Haqua*, full of very good fishe and pleasant to eate, the which is bicause of the temperatnesse of the Ayre and goodnesse of the ground and of the water: these Riuers runne about into the Sea almost all on the East syde, ẏ which meeting together, make a very large Riuer bancked on bothe

both sydes, before that this Iland was discouered of ẏ Christiãs, it was inhabited with wilde men that were Idolaters, worshipping the diuel, who shewed him self to them in diuers similitudes & lykenesse. Also they made many & sundry Idols, according to the visions & sights that they had, as they do at this present in many Ilands & maine land of that countrey: the others worship many gods, chiefly one aboue the rest, the which they esteme to be a maker of all things: and they represẽt his figure in an Idoll of wood, being set in some tree garnished with leaues and fethers. Likewise they worship the Sunne & the Moone, & other celestiall creatures, the which now the inhabitãts that are there do not vse, for that they are reformed to ẏ Christian faith and to all kynde of ciuilitie: I know wel that in times paste there haue ben some ẏ haue not regarded it.

C. Caligula Emperour of Rome.

We reade of *Caius Caligula*, an Emperor of Rome, though he dispraised & hated ẏ diuine power, yet neuerthelesse he quaked & trembled for feare, when ẏ there appeared any shew or tokẽ of gods wrath. But before ẏ this Iland of which we speake, was brought to subiection vnder the *Spaniards*, (as I haue ben enformed of those that were at the conquest) the wylde men killed aboue ten thousãd Christians, vntil ẏ the *Spaniards* had fortified thẽ selues in certain places: after which time they killed a great multitude of ẏ inhabitants, ẏ rest ẏ were left they led captiue into diuers countreys, and made them slaues. And after this sort they haue vsed them of ẏ Ilands of *Cuba*, of S. Iohn Iamaique, the holy crosse, & the *Canibals*, with many other Ilands & maine countrys. For at the first the *Spaniards* & *Portingals*, for that they would haue the better dominion & rule, learned to liue after their maner, alluring them by gifts

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and faire wordes, alwayes keping them in their fauor, untill that in proces of time they saw how that they were able to mate and ouercome them, then they began to reuolte from their former use, taking this rude people and using them lyke slaues, they prouoked them to labor the earth, otherwise they had neuer come to the perfection of their enterprise. The mightiest kings of this countrey, are in *Casco*, and *Apina*, rich and famous Ilands, aswell

Casco, & Apina rich & plentifull Ilands.

for the Golde and Siluer that there is founde, as for the fruitfulnesse of the land. The inhabitāts weare nothing but Golde about them, as large bouckles of two or thrée pound waight ẏ péece, hanging at their eares, the weight whereof maketh their eares to hang halfe a fote long, the which causeth the *Spaniards*, to cal them greate eares. This Iland is very rich in Mynes of Golde, as are many others of that countrey, for there are founde few or none but either hath Mynes of Gold or Siluer. Furthermore, it doeth abounde with horned beastes, as Oxen,

The fruitfulnesse of this Iland named Noua Espania.

Kyne, Shéepe, Goates and an infinit number of Hogs, also very fayre Horses, the which beastes for the most parte are become wylde as we haue shewed of the maine lande. As touching Corne and wyne they haue none but that which is brought from other places, and therefore in stede of bread, they eate much *Cassade*, made of the meale of Rootes, and in sted of wyne, they haue very good and swéete drynks made of diuerse fruites, as the Syder of *Normandy*. They haue an infinit number of good fish, of the which some are very straunge, among the which there is one named *Manaty*, the which is taken in the ryuers, and also in the Sea, but the greatest store are in Ryuers. This fish is lyke to a Bucke or Goats skynne, being fylled wyth oyle or wine, hauing two féete on both sydes of the shoulders, with the which he swimmeth, and from

from the brest to the tayle deminisheth of greatnesse, his head is lyke to the head of an Oxe, hauing a slender face, the chyn ful & great, and very lyttle eyes: this fish is ten fote broade & twenty fote long, hauing a graye skynne, heary lyke to an Oxe hyde, so that with his skynne the people of the coūtrey make showes according to their maner: his fete are all rounde, garnished eche one with foure long clawes lyke to the fete of an Oliphant. This fish is more disformed and mishapen, than any kynde of fish in that countrey. Notwithstanding very good to eate, hauing a tast more lyke to vele, than fishe. The inhabitans of that countrey do gather the grease of the sayde fishe, for that it is very good for their Goate skyns of the which they make very good marokyns: the black slaues or *Neigers*, do anoynt their bodies therewith to make them better disposed & their ioynts to be playable, as the *Africans* doe with oyle of Olyue. Within the head of this fish are found certaine stones, of the which they make great store, for ẏ they haue proued them to be good against the colyke, be it in the Raynes or in the bladder. The femals of this fish bring forth their yong ones quick, with out egge, as doth ẏ Whale & the Grampyn, also she hath .ij. rothers lyke beasts on ẏ earth, with ẏ which they giue suck to their yong ones. A *Spaniard* that had dwelled long time in this Iland shewed to me, ẏ a gouerner of ẏ coūtrey did norish one in a cesterne, ẏ terme of .30. yeares, the which in proces of time became so priuie, ẏ she wold almost suffer one to lay his hand vpō hir. The wyld men will take this fish hard by ẏ shore as she fedeth vpon ẏ grasse. I leue to speake of many byrds clad with diuers rich coloured fethers, wt which they make tapillary, & figurs of mē, & womē, beasts, birds & other things, they

Description of Manati a strange fish.

Stones good for the colyke.

Diuers fayre workes made by the wylde men with fethers.

 trym

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trim them vpon some lynnen clothe, & therewith they garnish hats, caps and gounes, the which is very fayre & pleasant to beholde. Of strange foure footed beastes there are none founde, but onely those of which we haue spoken. Neuerthelesse there is founde two kynde of lyttle beastes, as little as Coneys, the which they name *Hulias*, and *Caris*, good to eate. That which I haue sayde of this Iland, I may in lyke maner speake of the Iland of S. Iames before named Iamaica, on the east side it hath ẏ Iland of S. Dominike. There is a nother faire Iland named *Bouriquan*, in their countrey spech, but in the carde *Marius*, it is named S. Iohns Iland, ẏ which on the East side hath lying the Iland of the holy crosse, and other little Ilands of the which some are inhabited, the others are deserte. This Ilande from the East to ẏ west containeth aboute. 52. leagues, of length. 300. degrees no minutes, and of latitude. 18. degrees no mynutes. To be short, there are many other Ilandes in those parts, the which bicause of the multitude I omit. Also for that I could haue no particular knowledge of them, I will not here forget, that in all these Ilandes there are founde no rauening beastes no more than in England, and in the Ile of *Creta*.

Hulias and Caris a kinde of strange beasts.

S. Iames Iland.

S. Iohns Iland.

Of the Iland of *Cuba*, and of *Lucaie*, Cap. 72.

Now there resteth of all the Ilands of *Perou*, to reherse some secrets of the Iland of *Cuba*, & of certaine others adiacēt, & yet to say the truthe there can be little more spoken than that which hath ben already sayd of ẏ *Spanish* Iland. This Iland is more greater & larger than the others, for it is reckned from the *Promontarie* that is on the East syde, to the other that is

The description of the Ile of Cuba.

is on the west syde thrée hundreth leagues. And from the North to the South seuenty leagues. As touching the disposition of the aire, there it is temperate, so that there is no excesse of heate, nor yet of colde. There are found rich mines of Gold & siluer, likewise other metals. On ẏ sea side are found faire riuers that procede from the high hills, the waters whereof are excellent, with great quantitie of good fish. Moreouer before it was discouered, it was better peopled with wyld men than any others, but at this day the *Spaniards* are lords and masters. The myddest of this Ilande hath two hūdreth nintie degrées of longitude, no minuts, and of latitude twenty degrées no minutes. There is a hyll harde by the Sea syde that is all salte, more higher than that of *Cipris*, greate number of trées of cotton, brasyll, hornebeame, also salte of the earth proceding out of a nother mountaine very high and brackishe. And of this kynde there is founde in lyke maner in the Iland of *Cipris*, named of the Grekes, Oryctos, the which also is gotten in a mountaine hard by the Sea. Furthermore, there is founde in this Ilande great store of Azer, Vermilion, Alume and other things that are taken out of the bowels of the Earth. As touching byrds and foules of the Ayre, there is a kynd of Partrige very little, being of a red color, and also of dyuers other colours, their fleshe is very delicate. The rusticall people of the mountaines do nourish a number of them in their houses, as we do here pullein, and many other things worthy to be noted and written. First there is a valley that is in length thrée leagues betwene two mountaines, where as are founde an infinite number of bowles of stone, great and little, being naturally engendred in that place, although some

A salte hill. Salt of the Earth.

A kinde of Partriges.

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wold iudge them to be made artificially. Sometimes
there is founde some so great, that foure men wold be
combered to cary away one, the others are lesse, and
some so little that they excede not the quantity of a
little egge. The seconde thing worthy to be noted is,
that in the same Ilande there is a mountaine nere to
the riuage of the Sea, out of the which runneth a licor
like to that which is made in the fortunate Ilandes
named *Brc* as we haue before shewed, the which run-
neth doune into the Sea. *Quintus Curtius* in his bokes
which he hath made of the Iestes of Alexander ẏ great,
sheweth that he being come to a citie named *Memi*,
was desirous to se a great pitte or caue, in the which
there was a fountaine that rendred great quantitie of
gumme very strong, being vsed with other thinges,
so that the authour thinketh for this onely reason the
walles of Babilon to haue ben so strong, for that they
haue bene made of such thinges, the which is not onely
founde in the Ilande of *Cuba*, but also in the countrey
of *Themistitan*, and on the coast of *Florida*. As touching
the Ilands of *Lucaia*, (being so named for that they are
many in number) they are northward of the Ilande of
Cuba, and of *S. Dominike*, they are more than .iiij. hun-
dreth in number, all little ones and not inhabited, vn-
lesse it be the greatest that beareth the name of all the
others named *Lucaia*. The inhabitants of this Ilande
commonly goe to trafficke on the maine lande, and to
other, Ilands. They that inhabite there, as well men
as women, are whiter and more fairer than in any of
those parties or countreis. Seing that I am in talke
with these Ilands & of their riches, I will not forget
somewhat to speake of the riches of *Potoßi*, the which
taketh his name of a highe mountaine ẏ hath in height
a great

A wonderfull lykor procceding from a hyll.

Brc a kynde of lykor.

Why in times past the wales of Babylon were so strong

The Ilands of Lucaia.

a great league, & halfe a league compasse. This moun-
taine is maruellous riche, bicause of the great Mynes
of siluer, tyn, and brasse which hath ben found almost
at the top of the mountaine, and this Myne of Syluer
hath ben found so good that in one quintall of the Mine
is found halfe a quintall of pure Syluer. The slaues
do no other thing but worke & fetch Syluer from the
Myne, & they cary it to the principall and chief towne
of that countrey, the wich was edifyed at the bottome
of the hyll by the *Spaniards*. Synce this Myne was
found out, all the countries, Ilands & mayne lands be
Inhabited with certaine wylde men all naked as in
other places of *America*. Thus much as touching *Pe-
rou*, and of his Ilands.

The mountayne of Potossy, very rich in Mynes.

A description of Noua Espania, and of the great citie of Themistitan edified in the vvest Indies. Cap. 73.

FOr bicause that it is not possible for all men to se
sesibly all things during his age, be it either bicause
of the continuall alteration and changing of things
that are here in this world, or bicause of ẏ long distãce
of places & countries, God hath giuen the meane to re-
present them not onely by writing, but also by picture
by the industry & labor of those that haue sene them.
I haue sene set out by figure, many auncient, as those
of Iason, of Acteon, Eneas, Hercules, & many other things
ẏ which we may dayly se in their proper forme, with-
out figure, as are many kyndes of wild beasts. For this
cause I mynd to set forth & rehearse vnto you, ẏ great
& large citie of *Thimistitan*, as nere as is possible, being
sure & certaine ẏ few among you haue sene it, neither
can ye well go & se it bicause of the long & dangerous
naui-

Themistitan.

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navigation that it behoueth ye to make. *Themistitan* is a citie edified in newe *Spayne*, the which taketh his beginning at the straight of *Ariana*, and endeth on the north side at the riuer of *Canuca*. In times past it was named *Anauak*, and since because it was discouered and inhabited of *Spaniardes*, it hath receiued the name of newe *Spaine*. Among the which landes, the first inhabited was *Iucathan*, the which hath a point of lande lying out into ẏ sea like vnto the lande of *Florida*, notwithstanding that those which make the Cardes *Marius*, haue forgottē to make the best, the which setteth out their shew or description. Now this *Noua Espania*, on the East, West, and South side, is compassed with the west sea, and on the North side to the new world, the which being inhabited, is sene beyond in the same North, an other lande not known of the Modernes, for the which I will not stand therein. Themistitan, which is a strong Citie, great and very riche in the countrey before named, is founded on a greate Lake, the way that goeth to this Citie is not broader than the length of two speares, being so named of him that laide the foundation, named Tenuth, sonne to the Kinge Iztacmixcoatz. This citie hath onely two gates, the one to enter in, the other for to come out at. And not farre from the Citie is a bridge of wood, a tenne fote broad, the which was made for the encreasing & diminishing of the waters: for that Lake riseth and falleth like vnto the Sea. And for the defence of the citie there is yet many others like in maner to *Venice*, edified in the sea. That countrey is cōpassed with very high mountains, & the plaine cuntrey hath in circuit .150. leagues, in the which is foūd .ij. lakes that occupy a great part therof, for bicause ẏ these .ij. lakes haue of circuit .50. leagues, of

of the which theone is fresh water, in the which is many good small fishe, and the other is salte water, the which besyde his bitternesse is venemous, and therefore it can nourish no fish, the which is against the opinion of those that thinck it to be but one Laake. The playne is separated from the sayd Laakes by certaine mountaynes, and at their farthest parte they are ioyned with a straight or narow land, by the which men are conducted with barkes and boates euen into the Citie, the which is standing on the salt water, & from thence to the mayne land on the causy side, it is foure leagues. And I cannot compare the greatnesse thereof better than to *Venise*. For to enter into the sayd Citie there is foure ways made of stones artificially, wheras there are two cundits or fountaines of ẏ greatnesse of two paces, and of a mans heigth, from one of the which is conducted fresh water into the Citie, ẏ which is of the heigth of fiue fote, and the water runneth along euen to the middest of the Citie, of the which they drynke, and vse it in their nedeful businesse. The other Chanel they kepe emptie for this reason: when ẏ they will clense that same wherein the fresh water is, they bring all the filth of the Citie with the other to ẏ land, and bicause that the chanels passe by the bridges, & by the places whereas the salt water entereth & goeth oute, they conduct the sayd water by swete and cleane chanels the heigth of a pace. Vpon this Laake ẏ compasseth the Citie, the *Spaniards* haue made many fayre houses & places of pleasure, some vpon little Rocks & others vpon pyles of wode. Moreouer Themistitan, standeth a .xx. degrees of elevation aboue the lyne Equinoctiall, and hath .272. degrees of longitude. It was taken by strength, by Ferdinand of Cortes, being captaine general

The opinion of two Laaks.

A comparison of Themistitan.

Ferdinand of Cortes.

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generall for the Emperor in those partes of the yeare
of grace.1521.containing than.70000.houses little and
Mutuezuma. great. The kings palaice which was named *Mutuezu-*
ma,with those of the lordes of yͤ towne,was faire,great
and large. The Indians that then did inhabit this Ci-
tie,had a custome to kepe euery fyue daies the market
in places thereto appointed,their trade was fethers of
How they vse to trade. byrdes , with the which they made diuers and sundry
things,as gounes fashioned after their maner, Tapi-
stry worke, and other things . And to these sciences
were the oldest sorte occupied. When they would go
worship their great Idoll , the which was erected in
the myddest of the Citie, lyke vnto a theatre, who
when they had taken any of theyr enimies in the war,
did sacrifice them to their Idolls, and then eate them,
holding this for a kynde of religion . Furthermore,
their trade was beastes skynnes, of the which they
made gounes, hose, and a kynde of hoodes for to kepe
them as well from the colde, as from styngyng flyes.
The inhabitans at this daye, which before were cruel
and vnhumaine , by succession of time haue so well
changed their maners and conditions,that in stead of
barbarous and cruell, they are ciuill and gratious , in
such sort that they haue left all theyr former naughtie
and wicked doings,the which they were wont to vse:
as in killing one another , eating humayne fleshe, to
haue company with the first woman yͭ they met,with-
out hauing regarde either to kindred or degrée, with
other lyke vices and imperfections. Their houses are
sumptuously buylded. Among other things there is a
fayre palaice where as the Armour of yͤ Citie is kept :
the streates and places of this Citie are so straight,
that from one gate one may see to the other without
any

any let. To be short, this citie at this present is so for-
tified and compassed with strong walls and rampers,
lyke in forme and fashion to oures in *Europe*, and it is
one of the greatest, fayrest and rychest that is in all
the prouinces of yͤ west Indies,taking from yͤ straight
of *Magellan*,which is beyond the lyne.52.degrées,vnto
the last & furthest land of *Abrador*, yͭ which holdeth.51.
degrées of latitude on this syde yͤ lyne on yͤ North side.

Of Florida. Cap.74.

SEing that in writing this discourse we haue made
mention of this lande called *Florida*, although that
in our retorne we approched not so neare,conside-
ring that our course lay not altogether so low, neuer-
thelesse,we sayled close by to take an easterly wynde.
It séemeth to me not out of the way, to write thereof
some thing . Lykewise of the land of *Canada* that is
next to it toward yͤ North, being onely certaine moū-
taines betwene bothe. Therefore keping our course
of the height of new *Spaine*,on yͤ right hande to attaine
to *Europe*, not so sone nor so right a course as we wi-
shed to haue gone, we found the sea fauorable ynough,
But as by chaunce I put out my head for to beholde it,
I saw it as farre as I could extend my sight, all coue-
red with herbes and floures, the which gaue me occa-
sion to think that we were nere to yͤ land, considering
also yͭ in other places of yͤ sea I had not so much séene,
notwithstanding I found my selfe incontinently fru-
strate of my opinion,knowing that they proceded of yͤ
sea,so yͭ we saw the sea strawed with those hearbs for The Sea lyke a marishe.
yͤ space of.20.days. The sea in yͭ part hath smal store of
fish,for those places séeme rather to be marishes,than
other,

A starre with a tayle.

otherwise. Shortly after appeared another signe, and
forshewing of a starre, with a long tayle from ẏ East,
into the North, the which forshewings, I leaue to the
iudgement of Astronomers and to the experience of
those that haue knowledge therein. After this which
was worse, we were troubled with a contrary wind,
the terme of nyne dayes, euen to the heigth of our
Florida. That place is a poynt of lande entring into

The lying of Florida.

the full Sea, a hundreth leagues, being.25.leagues a
shelfe or shallow.25.degrees and a half on this syde the
lyne, & a hundreth leagues from *Caape de Baxa*. Ther-
fore this great land of *Florida* is very daungerous for
those that sayle of the coast of *Cataia*, *Canibalu*, *Panu-
ca*, and *Themistitan*: for to sight a farre of, it would be
iudged an Iland lying out in ẏ mayne Sea. Further-
more this place is dangerous bicause of the running
waters, wyndes and tempests that are in that coast
commonly. As touching the mayne lande of *Florida*, it
hath on the east syde the prouince of *Chicoma*, and the
Ilands named *Bahana* and *Lucaia*. On the west syde
lyeth *noua Espania*, the which diuideth in the land that
is named *Ananac*, of the which we haue before she-
wed. The best and most fruitfullest countries that are
in *Florida*, is *Pannac*, ẏ which bordereth *Noua Espania*.
The people of the countrey are naturally cruell and
mightie men, being all Idolaters, who when that
they haue neede either of water or sunne, for their gar-
dens and rootes, with the which they dayly liue, then
they will fall downe before their Idolls, that are made
to the similitude of men or of beastes. Besides this
these people are more and better practised in the feats
of warre than the people of *Perou*. When they go to
the warrs, they beare their king on foure mens shoul-
ders

ders in a beastes skinne, and they that beare him, are
clad and garnished with riche feathers. And when that
they come to hande strokes, they set their king in the
middest of them, clad with fine skinnes, and he will
neuer depart from thence, untill the battell be ended:
Also if that they feele them selues to bee the weaker
sort, and that their kyng beginneth to flee, they wyll
not fayle to kill hym, the which order the *Persians* and
other barbarous nations in the East parte obserue at
this day: their weapons of defence are bowes and ar-
rowes made of wood enuenomed, the whiche in stede
of Iron heades are garnished at the ende with bones
of fishes or wilde beasts, the whiche is very sharpe.
Some of them will eate their enimies, as the *Ameri-
canes* will doe, of whom we haue spoken. And although
this people as we haue before shewed are Idolaters,
neuerthelesse they beleeue the soule to be immortall.
Also that there is a place appointed for the wicked, the
whiche is a very colde land, and that the Gods permit
that the sinnes of the wicked shall be punished. Also
they beleue, that there is an infinite numbre of people
in the skies, and as many under the earth with many
other folies, the which may better be compared to the
transformations of Ouide, than to any other thyng.
Furthermore, they beleue these things to be true, as
Turkes and *Arabians* do that which is writen in their
Alcoran. This countrey towarde the sea is not verie
fruitfull, the people are very rusticall more than those
of *Perou*, or of *America*, for that they are traded wyth
strangers. This lande was named *Florida*, in the yere
1512. by those that first dyd discouer it: for bicause that
by the sea side it was flourishing with greene trees, and
with an infinite number of figures of diuers & sundry

Why Florida was so named

colours,

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colours. Betwene this *Florida*, and the riuer of Palme, are to be sene diuers kinds of monstrous and strange beastes, among which ther is a kind of great Bulles, hauing hornes a fote long, and on the backe a croupe like to a Camell, the heare long all about the bodie, hauing a dunnish colour. Of these beasts there were once two, that were broughte quicke into *Spayne*, of one of the which I saw the skin, and not otherwise, and they liued there but a short time. This beast (as it is said) is perpetual enimie to the horsse, & can not abide him to be by him. In *Florida*, toward the *Caape* of *Baxe*, there are certaine litle riuers, where as the wylde men gather oisters, that haue pearles. Now seing that we ar come to the gathering of oysters, I will not forget by what meanes they get out these pearles, as wel in the east *Indians*, as in the West. Ye must note that euery chiefe or head housholder, hauyng a greate number of slaues, knowing not to what labour to set them about they sende them to gather oysters, of the whiche they gather baskets full for their masters, putting them into certain great vessells, which being halfe full of water, is an occasion, that the oysters beyng conserued therin certaine dayes do open, and the water clensing them, leaueth these stones or perles within these vessels. And to get them out they first take the oisters out of the vessell, and then they lette the water oute by a hole, vnder the which they lay a linnen cloth, least that with the water, the stones or pearles that mighte be, should runne out. As touching the figure of these Oysters, they differ much from ours, as well in colour as in shell, hauing eche of them certain litle holes, which would be thought to haue ben made artificially, in the which holes are these pearles. Thus muche thought I

A wylde bull.

Caape of Baxe.

Oisters hauing pearles.

good to speake of by the way, the like also are found at *Perou*, and certaine other stones in good number: but the finest are founde in the Riuer of Palme, and in the riuer of Panuco, the which are distant the one from the other. 32. leagues, but the christians haue not libertie to get them, bicause that the wilde men of that countrie, are not yet conuerted to our christian faith.

Now therfore coasting *Florida* on the left hand, the winde beyng to vs contrary, we sayled very neere to *Canada*, and to an other countrey that is called Baccalos, which was against our wills, and to our great displeasure, bicause of the extreme colde that molested vs the terme of eightene dayes, although that this lãd of Baccalos entreth farre into the full sea in forme of a point welnigh two hundreth leagues on the north side distant from the line onely fortie eight degrees. Thys pointe was named Baccales, bicause of a certaine fishe that is found thereabout in the sea, whiche they name Baccales, betwene which and the Cape Delgado, there is diuers Ilãds peopled, very dãgerous to aboord, bicause of the multitude of rocks that compasse the sayd Ilandes, & they are called the Ilands of Cortes. Some iudge them not to be Ilands but mayne lande, hangyng vpon the point of Baccalles. These places were first discouered by an Englishman named Sebastian Babat, who informed Kyng Heury the seuenth, that by that waye he would sayle into the countrie of Catia, towards the Northe, and that by this meanes he woulde fynde spices and other thyngs as well as the Kyng of *Portingal* dyd in the east *Indies*. Neuerthelesse his mynd was to go to *Perou*, & *America*, for to people that countrie with Englishmẽ, but his purpose toke no effect. True it is ẏ he landed toward the coast of Irelãd in ẏ north, 300. mẽ

The countrey of Baccalos.

The poynt of Baccales.

Baccales, a fish.

The Ilandes of Cortes.

A voyage by Sebastian Babat, Englishman.

where as bicause of the extreme colde the most part of his men dyed, thoughe it were in the moneth of July. And since James Quartier a Briton made thither two voyages, as he hym selfe shewed me in the yeare. 1530. and. 1535.

Of the lande of Canada, before named Baccalos, being discouered in oure time, and how the inhabitants liue. Ca. 75.

A voiage made by Sebastiā Babat and James Quartier into Canada.

FOr bicause that this countrey lying in the Northe was discouered in oure time, first by Sebastian Babat an Englisheman, and then by James Quartier a Briton, beyng well sene in nauigation, who toke vpon him the voyage at the commaundemente of the kyng of *France*, Francisce the first, I think it good therfore somewhat to write, the which semeth to me most worthie to be noted: although that accordyng to the order of our voyage homewardes, it ought to go before the next Chapter. Moreouer, that which moueth me so to doe, is that I haue not sene any that hathe treated otherwise, although to my iudgement the thyng doth merite it, and that I haue surely learned it of the sayd James Quartier. This lande being almoste vnder the Pole artike, is ioyned towardes the West to *Florida*, and to the Ilandes of *Perou*, and since is coasted by the west toward Baccalles, of which we haue spoken. The which place I think be the same, that those which lately haue discouered and named Canada, as it happeneth many times that some will giue name to that whiche is out of others knowledge, the which toward the east extendeth to the sea called Hyperbores, & on the other side to a mayne lande called Campestra de Berga, to the South-

How the land of Canade lyeth.

Caape de Loraine, or the land of Britōs

east ioyning to this countrey. There is a Caape called *Loraine*, otherwise by them that discouered it, the lande of Britons, being nere to new founde lande, hauing not in distance aboue. x. or. xij leagues betwene them. This new founde land bordreth this hie lād, the which we haue named *Caape Loraine*, and towards the northeast betwæne both lieth an Iland, which hath in compasse about foure leagues. The said lād beginneth euen at the sayd Caape towards the Southe, and extendeth east northeast, and west Southwest, the most part thereof extending to the lande of *Florida*, lying like an halfe circle, drawing towarde *Themistitan*. Now to return to Caape Loraine, of the which we haue spoken, it lieth to the lande towards the north, whiche is ranged with the sea Meditarium, as *Italy* betwæne the sea Adriatike, and the sea Ligustike. And from the sayd Caape going towards the West, and west southwest, the shore is to be sene about two hundreth leagues, and all sandie and silte, without any port or hauen. This region is inhabited with many people of an indifferent gret stature, very malicious, hauing most cōmonly their faces disfigured & couered with vizards of red and blew, which colours they haue of certayne fruites: This lande was discouered by James Quartier a Bryton, borne at S. Maloes, in the yeare. 1535. At that time besides the number of shippes that he had, for the performaunce of his voyage, with certaine barkes, some with. 60. and 80. men a piece, he sought out this vnknowne countrie, vntill he came to a great & brode riuer, to the which they gaue a name, in the whiche is founde very good fish, chiefly Salmons, and that great plentie: then they traded into so many places adiacēt with kniues, hatchets, hokes and lynes to fishe with,

The lying of Caape de Loraine.

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and such like, for Hartes skinnes and skinnes of other wild beastes, wherof there is great store. The wilde men of the countrey gaue them good entertainement, shewing them selues well affectioned towardes them, and glad of their comming, knowledge and amitie, and with their practise in bargainyng with them. After this, they passyng further, founde other people, contrary to the first, as well in their language, as in their maner of liuyng, the which people sayd that they came from the great riuer Chelogua, for to make war against their neighbors, which afterward was knowen of a truthe by James *Quartier*, who toke one of their skiffes with seuen men, wherof he reserued twaine, which he brought into *Fraunce*, and at his second voyage did carie them backe againe, and also they returned againe, and were made Christians, & ended their liues in *Fraunce*. Moreouer the sayde *Quartier* coulde not learne the maner of liuing of the first *Barbariens*, neither what commoditie is in their countrey and region, bicause that it was not before frequented nor traded.

Chelogua, a ryuer.

Of an other countrey of Canada. Cap. 76.

AS touching the other part of this Region of *Canada*, where as remayne and inhabite the last wilde men: It hath ben since discouered beyond the sayd riuer of Chelogua, being more thā thrée or four hūdreth leagues by the said *Quartier*, wheras he foūd the countrey well peopled, as well in his second as first Nauigation: the people of that countrey is as obediente, and as amiable as is possible, & as familiar as though that alwayes they hadde bene broughte vp together with-

An other region of Canada founde out by Quartier. The amiable maners of these Canadiens.

without any signe of yll will, or any other rigour. And there the sayd *Quartier* made a certaine hold or castle for to winter him and his, likewise for to defend them against the colde weather, the which there is very rigorous. He was very wel intertained, considering the time & seson: for the inhabitants brought them dayly boates ful of fish, as Eeles, Lampreys and others: likewise fleshe and venison, wherof there is great plenty. Also they are greate hunters, be it either sommer or winter with snares and otherwise: they vse a kinde of rackets sette together, with cordes of two fote and a halfe of length, and one fote broade, they were them on their féte in the frost and in the snow, chiefly when they go to hunt wild beasts, to ẏ end that in folowing of their chase their féet sinke not into the snow. These people ar clad with ẏ skins of these wild beasts, being corried & trimmed according to their maner. Nowe to take these beasts they wil assēble .x. or .xy. together, being wepened with iauelins or boare speares ẏ are xv. or .xvj. fote long, and garnished at the ende with the horne of some harte, or tooth of some other wild beast, the head wherof is at least a fote long, the which they vse in steade of yron, and Bowes and Arrowes, garnished wyth the same. Then they follow the footing of the Déere, and other wylde beastes in the Snowe, the whiche is common all the yeare long: and after that they haue founde out their trayne or footyng, they wil plant their braunches of Cedre which is gréene there all the yeare long, the which they plant in manner of nettes, and there they wil hide them being weaponed as before is shewed, so that the déere séeing the gréene boughes, drawe thytherwarde, and then they come forth, and cause the déere to quit and forsake that way,

A kinde of rackets.

The vse of these rackets.

How these Canadians doe chase the dere & other wilde beastes.

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and enter into the deepe snowes euen vnto the belly, where as they can not easily runne nor goe: and so by this meanes they are taken and killed, and opened in the fieldes, and so being wrapt in his skin, they drawe him to their houses. And after this sort they broughte them to the castle or hold that Iames Quartier did kepe both fleshe and skinne, selling them for no other recō-pense than kniues hatchets, and other yron tooles. Also I will not lette passe one thyng very singular, that is, when that these people are sicke either of an ague, or any other inward disease, they take the leaues of a certaine tree, which is lyke to a Cedre, with the whiche they make a water that they drinke, so that there is no disease, be it neuer so festred in a mans body, but that this drinke will heale within .xxiiij. houres, which also Christians haue tried, and haue brought the plantes therof into this countrey.

What religion these Canadians vse with their lyuing, and how they resist the cold. Ca.77.

Howe these Canadians marrie.

These people in their liuyng and gouerning do not farre differ from the lawe of Nature, their matrimonie is, that a man may haue two or three wiues without any other solemnitie, as the *Americans*, of whiche we haue alreadie spoken. Of their Religion, they keepe no meane, nor ceremonie in worshyppyng or praying to God, sauyng that they contemplate the newe Mone, called in theyr language Osannaha, sayeng that Andouagny dothe so call it, and then causeth it to spreade by litle and litle. Moreouer, they doe beleue, that there is a Creator more greater than the Sun or the Mone, and that hath all vnder his power,

Osannaha.

and it is he whome they call Andouagny, and yet they neither knowe what waye to inuocate nor call vpon, to praye to him, nor to worship him, although that in some partes of *Canada*, they worship Idols, and wyll haue them sometimes in their lodgings aboue fortie or fiftie, the which was shewed me of a truth by a *Portingall* pylote, the which did on a time visite two or three villages or hamlettes with the lodgyngs of the inhabitants. They beleue that the soule is immortall, and that if a man doe euil, when he is dead, a byrd beareth awaye his soule: Contrarywise, if that they doe well, the soule goeth into a place condecorate wyth goodly faire trees and floures, where as there are birds singing melodiously: of the which the lord of the countrey of Canada dyd informe vs, beyng named Donacoua Aguanna, who dyed in *Fraunce* a good Christian, and spake good frenche, for he had ben kept there foure yeres. And for bicause that I will not be tedious in this historie of these Canadians, ye shal note that these people vniuersally are afflicted with continuall colde, bycause of the absence of the Sunne, as ye may wel vnderstande, they inhabite in certaine villages and hamlettes, made like to halfe a circle, in greatnesse twentie or thirtie paces, and ten of breadth, coured with barkes of trees, & some with reedes. And God knoweth whether that the colde doth greue them, hauing suche yll lodgings, yll couered, and worse holden vp, so that many tymes the pillers with that which vpholdeth the house, for the waight of the snowe that most commonly lieth vpon the house falleth down: yet notwithstanding this extreme colde, they are mightie strong and vnreasonable great trauailers. Also all the people that dwell Northe are the lyke some more and some lesse,

Andouagny, a God of the Canadians.

The opinion of the Canadiās as touching the immortalitie of the soule.

Donacoua Aguanna, king of the Canadians.

The extreme colde of the countr y of Canada.

The Canadians lodgings.

Why the people toward the north pole are more couragious and hardie than those toward the south

euen as those that dwell towarde the Equinoctiall and
south pole, are contrary, bicause ye the vehement heate
of the aire draweth out the naturall heate, so that they
are only hot without and cold within: the others haue
their naturall heate enclosed, & prouoked to keepe in,
A sea that is frosen. bicause of ye outward cold, which maketh them strong,
stoute and valiant: for the force and facultie of all the
parts of the body, dependeth of this natural heat. The
sea that is aboute thys countrey is frosen, bicause that
it is so farre from the Sun, which from the east to the
west, passeth through the midst of the world: And the
greater that the naturall heate is, the better is a mās
appetite, and the better doth he brooke and digest mea-
tes: so that these people towards the north eate more
and haue a better stomacke than those in other parts:
Oftentimes there is famine in Canada and why. for the which cause oftentimes there is in *Canada* Fa-
mine: also for that their fruits, rootes, and other thin-
ges, wherwith they sustaine them, is frosen the moste
part of the yeare, likewise their riuers. We haue she-
wed how that they couer their houses with barkes of
trees: also they make boates to fish in, both for the salt
water and the fresh. Those of the lande of *Labrador*
The countrey of Labrador fonnde out by the Spanyards. their neighbours, the which lande was discouered by
the *Spanyardes*, thinking that by this coast they mighte
finde a way more neerer to sayle to *Moluques*, wheras
spices are in lyke maner subiecte to these coldes, and
they couer their lodgyngs with the skynnes of fishes
and of wylde beastes, as also do other *Canadians*. Fur-
thermore the sayd *Canadians* liue together in common
as doe the *Americanes*, and they labour and worke ech
How they labour the earth. one that whiche he can do. Some make pots of earth,
others platters, dyshes, spoones, and other thyngs of
woode, others bowes and arrowes, baskets, panniers
and

and other apparell of the skinnes that they doe vse to
weare to couer them from the colde. The women
they labour the earth, and tourne it with certaine in-
struments of stones made long: and they sow graine,
specially *Myll* as great as peason, and of diuers co- Myll.
lours, the which they plante as we do Melons & gour-
des, the stalke groweth like to Suger Canes, bearing
three or foure eares, of which there is alway one more
greate than the other, in manner like to our Articho-
kes. They plant also flatte Beanes, as white as snow
the which are very good, there are of that kind both in White beanes.
America, and in *Perou*. They haue also good plentie of
Cucumbers, the which the eate roasted in the imbers Cucumbers and how they vse them.
as we doe Peares and Wardens. Furthermore there
is a litle sede very small like to Marioram seede, which
bringeth forth an herbe somwhat great. This herbe is
maruellously esteemed: also they drie it in the Sunne, A kinde of herbe.
after that they haue gathered a greate quantitie, and
customably they hāg it about their neck, being wrap-
ped in leather with a kinde of thorne, hauing a hole in
one end, where as they put an end of this herbe, being
this dried, which after that they haue rubbed it a litle
betwene their hāds, they put it to the fire, & so receiue The vse of this herbe in parfume.
the smoke by the other end of ye horn into their mouths
and they take therof in such quantitie, that it cometh
forth both at the nose, and at the eyes. And after that
sorte they parfume them all houres in the daye: The
people of *America*, doe parfume them after an other
maner, as we haue before shewed.

Of these Canadians apparel, how they weare their haire, and howe their treate their children. Cap. 78.

These

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The Canadians clothing.

THese Canadians hauing much more ciuilitie thā ÿ
inhabitants of *America*, know the meane how to
couer and cloth themselues in beastes skins with
their haire being trimmed after their manner, where
of wæ haue here before spoken, peraduenture being
constrained bicause of the extreme colde, and not o
therwise, whiche occasion being not shewed to others
that inhabite *America*, causeth them to remaine na
ked without any shame ones of an other. And yet the
men of Canada, are not altogether clad, but only wrap
ped in these rough and heary skins like to an apron for
to couer the shamfast parts of nature, bryngint it be
twixt their legs, & buttoned with buttons, on both the
thighs, & thē they gird them with a brode girdle, which
couereth all their body, and they haue their armes and
legs bare, sauing that vpō th is they wear a long cloke
with furred skinnes, sowed so wel together, as if some
master furrier or skinner of our countrey had thereto
set his hand. Their clokes are made of Badgers skins
Beares skins, Marterns, Panthers, Foxes, Hares,
Ratts, and Coneys, & other skins corryed after their
maner with haire & al: which to my iudgemēt hath cau
sed this argument, that some think ÿ the wilde men ar
all hearie. Some writers haue set out that Hercules
of Lybia, comming into *France*, founde the people ly
uing almost like to the wilde men that are as well in
the east *Indies*, as in *America*, without any ciuilitie, &
the mē went almost al naked. Others were clad with
beasts skins of diuers colors. Such was the state and
condition of the first humaine kynde, being at the first
rude & altogether out of frame, vntill ÿ by successiō of
time necessitie hath cōstrained mē to inuēt many thin
ges for ÿ preseruation and maintenance of their life.

The auncient Galles in the time of Hercules wer like to wylde people.

Well

Well now the pore wylde men wonder at our appa
rell, of what and howe it is made, demaundyng what
trées beare suche things: as was demaunded of me in
America, thinking that woll dyd growe on trées, as
doth their cotton: The vse wherof was long time vn
knowne: And as some writers doe affirme, the firste
vse thereof came from the Athenians, and by them it
was first put in vre: others haue attributed it to Pal
las, for bicause that woll was vsed before that *Athens*
was builded. For this cause the *Athenians* haue great
ly honored and worshipped the goddesse Pallas, for that
they haue receiued of hir this greate benefite. And by
this may be knowen that the sayd *Athenians* and other
people of *Grecia*, doe clothe them selues with skinnes
like to these Canadians, and to the similitude of our first
parentes Adam and Eue, as witnesseth Saint Hierom,
leauing an example to all his posteritie for to vse the
like, and not to go naked. For the which thing we can
not giue sufficient praise and thanks to God, the which
of his prouidence farre aboue all other partes of the
worlde, hath shewed fauour to our *Europe*. Now there
resteth to shewe how they weare their haire, the which
is otherwise than the *Americanes* vse. These people
as well men as women haue their haire black and ve
rie long: and they haue this difference, that the men
haue their haire trussed on their heades, lyke a horse
taile, with certaine pinnes of woode, that kepeth it
trussed, hauyng besides to couer their heads a Tygres
skynne, or of a Beare, or some other wylde beast: so
that to sée them attired after this sort, ye would iudge
them to be some stage players: for that they loke more
like to the picture of Hercules, that the auncient *Roma
nes* were wont to make for their recreation and plea

The vse of wooll, and by whome it was inuented.

How these Canadiens weare their haire.

sure,

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sure, and as he is set out nowe a dayes, than like any
other thing: Others there are that couer their heads,
and girde their bodies with marten sables, beyng so
named by the name of the religiō that is vsed in those
partes, where as this beast frequenteth, the whyche
Furres we esteme very precious and riche, bicause
they are rare and scant, and therfore these skins with
vs are for princes and great lordes to weare, for they
are very scant. The Canadians haue no beards no more
than those of Bressill, for they shaue it of as sone as it
buddeth. As touching the women, they are clad wyth
Bucke skinnes, being trimmed with the haire after
their maner: and being therewith wrapped or couered
they girde or bynde them selues wyth a girdell, that
goeth thre or foure tymes aboute, hauing always one
arme and one pap or brest out of the skinne at libertie
the which skin couereth one of their shoulders, cōming
crosse their bodies like a pilgrims scrippe. Moreouer
these women of *Canada*, weare hose of tawed lether,
being well made after their maner, and painted or co-
loured with certaine herbes or fruites after their ma-
ner, their shoes are after the same sorte. They obserue
matrimonie faithfully, eschuing adulterie, and hating
it aboue all things. True it is, that these men haue. iij.
or. iiij. wiues, as we haue before shewed: the Kyng of
that cuntrey may haue as many wiues as he wil, they
name him *Agahanna*: the maides of that cuntry are not
hated bicause they haue shewed pleasure to yong men
before that they haue ben maried (as they do in *Ameri-
ca*, and therfore they haue certaine houses in their vil-
lages, where as the men and women mete, being se-
parated from the yong men & maidens. Women that
are widowes do neuer marie again, after the death of
their

The clothyng that the wiues of Canada vse to weare.

Howe the Canadians marry

Agahanna.

their husbands, but liue in sorow the rest of their life,
and haue their face all blacked with the dust of coales
mingled with trayne oyle, with their haire hanging al
about their face, and not trussed vp behind, as ẏ others
vse: and after this sort they go euen to their death. As
touching the vsage of their yong children, they wrap
them in. iiij. or. v. marterne skins being sowed toge-
ther, and then they haue a certain holow thing of wood
which cōmeth betwene their legs without hurting thē
in which the childe maketh water, & fileth, so that he
neuer fileth nor toucheth his body, nor yet the skinnes
that he is wrapped in. And this thing or gutter that is
betwene their legs, is made of some tender and thinne
barke of a tree. If this people were nearer *Turkey*, I
wold thinke they had lerned this of the *Turkes*, or else
that they had taught it them. I will neither saye nor
iudge, that these wilde men thinke it to be sinne, that
their children shold weat them with their vrine, as the
superstitious nation of the *Turkes* do, but rather for a
ciuilitie that they haue aboue others. And by this may
be knowne how much these pore brutish people do ex-
cell others in honestie. They plante or set a planke of
wood for the childe bicause of the inferiour extremitie
pointed into the earth, and the childe shall stand or lye
vpright to sleape with his head hanging downe.

How they vse their children.

A superstition vsed by the Turkes.

Howe these people make warre. Cap. 79.

As these people seme almost to haue like maners and vsage, as other barbarous people haue: also there is no nation more prompt & readie to make warre one with another thā they are, & that vse their feates of warre most likest vnto them, onely certaine things excepted. The *Toutaniens*, the *Guadelphes*, and Chico-

The Canadiās are warlike people.

Toutaniens enimies to the Canadians.

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Chicorins, make warre commonly against the Canadi-
ans, and other straunge people that descende from the
great riuer of Ochelagua and Saguena, which Riuers
are verie faire and great, bearing very good fishe, and
that great plentie. Also by these riuers ye may enter
aboue three hundreth leagues into the countrey, and
also into the land of theyr enimies with small boates,
bicause of the rockes. And the olde people of the coun-
trey say, that they which were minded to folow these
two riuers, they should in a fewe moones (for so they do
recken) finde diuers kindes of people, and abundance
of gold and siluer: besides this, these two Riuers being
separated the one from the other, they mete and ioyne
together in one place, and being thus together thei en-
ter farre into newe *Spayne*, for they border one another
as *Fraunce* doeth and *Italie*. And therefore when that
they haue warre in *Canada*, theyr greate *Agahanna*,
which is as much to say, their King or Lord doth com-
maunde all other Lords vnder his authoritie, for eue-
ry village hath his superior, that they make them rea-
die to come before him in their best araye, with men,
victuals and munitions of warre, as their custome and
maner is to doe: and then euery one will make them
selues readie to obey their lordes commandement: and
so they will come together on the water with their li-
tle barkes and skiffes, made of the barkes of trees, as
they doe in *America*, and in other places. Then the as-
semblie being made, they goe to seeke their ennimies:
and when they knowe that they shal mete them, they
put them selues in aray to giue the onset, in as good or-
der as is possible, with many feats and policies, accor-
ding to their custome. If that they tarry at home for
their enimies, they fortifie their lodgings with certain
pieces

Of Ochelagua and Seguana.

How they prepare them to make warre.

These Canadiens vse feates and policie in their warre.

pieces of woode, fagots and braunches, being daubed or
smeared with the grease of a Seawoulf, or with some o-
ther poyson, to the ende that they may poyson their eni-
mies, if that they come neere, the which they set on fier,
from the whiche procedeth such a thicke blacke and dan-
gerous smoke to smel on, bicause of the extreme stincke,
that it killeth those that smell it, and besides this it so
blindeth their enimies, that they cannot see one another.
And they vse such a policie with this smoke, that what
winde so euer bloweth, they will cause it to flye towards
their enimies. Lykewise they vse to make fishes of the
leaues of certayne trees and of hearbes, the which being
dried in the Sunne, they mingle amongst these fagots
and braunches, then they set fire thereon, when that
they see their enimies comming a farre of. After this sorte
they did defende themselues against the firste Christians
that discouered their lande, doing their good willes with
certayne of the foresayde grease to set fire on their ships:
but they were enformed of this enterprise, and therefore
they gaue such order that the *Canadians* were preuented.
Neuerthelesse as I was enformed, these poore wilde men
had not conspired this enterprise, but iustly and in a good
quarrell, considering the wrong, that they had first recei-
ued of others. For our men being descended a land some
yong men among them for their pleasure, moste wicked
and foolish, vsing themselues more lyker Tyrantes than
Christians, dyd cut of bothe Armes and Legs of some
of these poore people, bicause that they woulde proue
whether their swordes woulde cut well or no: And yet
the poore people receiued them gently. And for this occa-
sion they haue not permitted since any Christian there to
aborde nor set foote on lande, neither yet to trade or traf-
fick as by experience hath ben knowen. Now to our pur-

Another policy.

S.j. pose,

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How these Canadians march in the warre.

pose: these *Canadians* set forwarde in the warre foure and foure, and when they are redy to ioyne battell, they make a great noyse with exclamations and other fantasies, euen like to the *Amazones*, of which we haue spokẽ, for to giue feare and dreade to their enimies, they carry many standards made of braunches, being decked with Pennons and Swans fethers.

A kinde of Drummes that they use.

Their drummes are of certayne skins being borne of two men, and one commeth behinde and layeth on with two stickes, as harde as he can, their flutes are made of the shanke bones of a bucke, or some other wilde beaste.

Howe they use to fight.

And after this sorte the *Canadians* fight, with Bowes and Arrowes, rounde Clubs of woodde, foure square Staues, Launces, Morispikes, and others, the which are headed with bones in stede of Irõ & steele. They use also targets, & some of them use to haue and weare a coyfe made of a thicke Beares skin for the defence of their heades,

Howe our elders in times past used to fight.

ye shall note that the elders in times past used as the wilde men doe to fight with their fistes, spurne with their fete, to bite with their teeth & to pull one another by the hayre with such like. And since they used stones in their fight, the which they threw one at another, as it appeareth in the holy Byble.

Heroditus.

Virgins used to fight one with another at the feasts of the Goddesse Minerua.

Diodorus.

The Anciẽt custome of the men of Thebes & Lacedemonians in fighting.

Furthermore Heroditus, in his firste booke speaking of certayne people, that fought with Staues and Clubs, saith that the Virgins of that countrey had a custome to fight euery yeare with stones and Staues one agaynst the other, in honor of the Goddesse Minerua, on that day that was celebrated to hir. Also Diodorus in his firste booke sayeth, that clubs and Lyons skins were good for Hercules to fight with, for before that tyme other Armors was not used. Who so euer will reade Plutarchus, Iustinus and other Authors, shall finde that the Ancient *Romaynes* did fight naked: the men of *Thebes* and the *Lacedemonians*, did re-

uenge

uenge themselues of their enimies with Staues & clubs of woode. And ye shall note that the people were then as hardy as they are at this day, and yet they were naked, hauing no more clothing thã the *Canadians* haue of their skins, and they are also destitute and know not the feats & policies of warre, with the which these *Canadians* can shifte and helpe themselues.

How these Canadians treate their enimies.

Wel these people of *Canada*, do not with their enimies as the *Americans* do, the which eate them (but that which is much more tolerable) but if that they take any of their enimies or otherwise remayn victors, they pull the skin quite ouer their eares and then drie it, and so they carrie it into their countrey, shewing it with greate glorie to their wiues, friends and olde people, which for age cannot go to the warres in signe of victorie. To conclude, they are not so prone to make warre, as those people of *Perou* and *Bressill*, peraduenture bicause of the difficultie that the frost and snow causeth, with inconueniences that they haue in those partes.

Of Mynes, precious Stones, and other secretes that are founde in Canada. Cap. 80.

The goodnesse of the countrey of Canada.

The land and countrey of *Canada*, is faire and under a good clymate, and very good of it self, excepting the untemperatnesse of the ayre, the whiche doeth hurte it as ye may easily coniecture, it beareth many trees and fruites, the which we knowe not with us. Among the which there is one tree of the greatnesse and lyke to one of our greate nut trees that we haue, the whiche hath remayned a greate tyme unprofitable and not knowne, untill such tyme that one by chaunce cutte hym, and then there ranne forth a Iuyce, the whiche was

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The iuyce of a tree hauing a taste like good wine.

founde to haue so good taste and as pleasant, as the beste wine in *Fraunce*: also it was so iudged by our men that then tasted thereof, euen the Captayne with certayne Gentlemen of his company, and at that tyme they gathered of the sayd Juice aboue fiue or sixe pots ful. Therfore iudge you if that the *Canadians* since that tyme haue not made great store thereof, seeing that it is so good and excellent to drinke. This tree in their language is called Cotton. Also there is another almoste uncredible to those that haue not sene it. There is founde in *Canada*, many places and countreys that beare very good vynes, euen of their owne nature, growing out of the earth, without mans labor, bearing great quantitie of Grapes, faire great and good for to eate, but yet I know not whether that the wine be good or no. It is not to be doubted, but that those that first did discouer this land, foūd these things very strange. In this countrey is goodly hils and valeys, and in these hye hills and mountaynes be founde certayne stones, being in weight and colour like a golde mine, but whē it was tried, it was found good, for it brake & turned into ashes. It is not unpossible, but that in those places may be founde mynes, as good and as perfect, as those of *Perou*, if that the grounde were undermyned. As touching mynes of Iron and Brasse, there are store. Moreouer there are stones made and fashioned lyke to a Diamond, whereof there are some in the valleys, and others in the hills. They whiche firste founde them, thought to haue bene made rich for euer, thinking that they were perfect Diamonds, wherof they brought home a greate number. And from thence came this prouerbe or common worde, (it is a Dyamond of *Canada*) it is lyke to the Diamonds of *Calicut*, and of the Easte *Indies*. Some say that these Diamonds are a kind of fine Cri-

Cotton a tree.

Naturall vine rootes in Canada.

Stones like in colour to a mine of golde.

Mynes of Iron, and mynes of Brasse.

Diamonds of Canada.

A Prouerbe.

Cristall, of the which I can giue no other conclusion, but to say as Plinie sayeth, that Cristall procedeth of Snow and water, that is exceedingly frosen, therefore in those places that are subiect to frost and snow, it may be made that some parte thereof by processe of tyme conuerteth, and turneth lyke to Cristall. Solon, thinketh this opinion to be false, that Cristall shoulde not engender of snowe, for if it were so, it shoulde be founde onely in colde places as in *Canada*, and in other colde countreys, but the experience sheweth the contrarie as appereth in the Iland of *Cypris*, *Rhodes*, and in many places of *Egypt*, and of *Gracia*, as I my self haue sene when I was there, that there was founde, and is founde at this present great plenty of Cristall, by the whiche argument we may iudge, that Crystall commeth not of frosen water, considering that in those countreys of whiche we speake, the heate is more vehement (yea without comparison) than in *Canada*, whiche countrey is afflicted with continuall colde. Diodorus sayth, that Crystall is engendred of pure water, and not frosen together by colde, but rather dryed by vehement heate. Notwithstanding the Cristall of *Canada*, is more resplendent and more finer than that of *Cypris* and other places. In times past the Emperours of *Rome* did greatly esteme fine Crystall, and therewith caused their vessels to be made wherein they did eate. Others made therewith similitudes the whiche they kept closed in their closets and treasuries. Lykewise the Kings of *Egypte*, in those dayes when the great Citie of *Thebes* flourished, dyd beautifie their sepulters with fine Crystall, the which was brought from *Armenia* the greate, and from the coaste of *Siria*, and of Crystal was the pictures and images of Kings made to their lykenesse, for to remayne as they thought and to be in

Opinions on the creation of Crystall.

Solon.

Diodorus Crystal of Canada.

How greatly Cristall was estemed in tymes past of the Ancient Emperours of Rome, and to what vse it was put.

 perpetuall

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perpetuall memorie. By this ye may see how much Cristall hath ben esteemed, and to what use it was employed. And now a dayes it is bestowed to make cups & vessels, a thing greatly esteemed, if that it were not so weake. To conclude, in *Canada* is founde great store of *Iasper* stone and *Casidonies*.

Iasper stones & Casidonies.

Of Earthquakes and hayles to the which this countrey of Canada is very subiect. Cap. 81.

The countrey of Canada is subiect to earthquakes, & why.

This Region of *Canada* is greatly subiect to earthquakes and to hayles, and therefore these poore people being ignorāt of natural things, yea much more of heauēly things, are greatly afrayd, although that these things are common, they think that these things procede from their Gods, for that they haue offended them. Notwithstanding, earthquakes commeth not but of windes that are shut in in certayn crasses of the earth, the which by greate power causeth it to shake, as in lyke manner it causeth many times great trees to shake, yea and bloweth them up by the rootes, of the which Aristotle doth shewe. As touching hayle, it is not to be marvelled though it be rise bicause of the untemperatnesse and unconstancie of the ayre, being very colde in this Region, bicause of the distāce of the Sunne, the which commeth no nearer than when it commeth to our Tropicke. And therefore the water that falleth from the Firmamēt is allwayes frosen, bicause that the aire is allwayes colde, and therefore it is allwayes haile or snow. Now these *Canadians* when that they feele such incommodities, for the affliction that they receiue, they kepe thēselues in their houses with certaine domestical beasts that they nourish. And there they make their

Hayle rise in Canada.

their mone to their Idols; whose forme and lykenesse is not much unlike to the fabulouse picture of Melusin of *Lusignam*, being halfe a Serpent and halfe a Woman: for the heade of their Idoll with hir haire representeth according to their brutish maner a woman. And the rest of their body is lyke to a Serpent. The which may cause Poets to fayne that Melusin was their Goddesse. The earthquakes be dangerous, although the case be euident. Seeing that we are come to speake of earthquakes, we will shewe thereof one word, according to the opinion of naturall Philosophers, with the inconueniences that follow. Thales Milesius, one of the seuen wise men of *Grecia*, sayde that water was the beginning of al things, and that the earth floting in ẏ middest of this water was in a continuall quaking, sometymes more, and sometymes lesse. Of this same opinion was Democrites, and sayde furthermore, that the water under the earth being burst out by rayne, coulde not bicause of his excesse quantitie, be contayned in the vaynes and compasse of the earth, but caused these earthquakes, and of this procedeth the Springs and Fountaynes that we haue. Anaxagoras sayd, it was fier the which coueting (as it is his nature) to rise hye and to ioyne with the fier Elementarie, causeth not onely this quaking, but certayne openings, goulfes, and such lyke in the earth, as we may see in certayne places, and confirmed his opinion in that the earth burneth in certayne places. Anaximines doeth affirme the earth it selfe to be the cause of this quaking, the whiche being opened bicause of the excessiue heate of the Sunne, the ayre entereth in greate quantitie, and with vyolence, the whiche after that the earth is closed agayne, hath no issue: And by this meanes

Earthquakes are dangerous. The opinion of some Philosophers as touching earthquakes.

 the

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What the wind is.

the belly of the earth beginneth to moue, & this causeth the earthquake. The which semeth more to agree with reason and trueth than the others, according as we haue folowing Aristotle, also that the winde is no other thing than an ayre that riseth rangingly. But leauing these opinions of naturall causes and of earthquakes the which may come by other reasons only by the permission of the most highest vnknowen to vs. The inconueniens and mishaps, that come thereby, is ouerwhelming of Towns and Cities as happened in *Asia*, of seuen Cities in the time of Tiberius Cæsar, and of the *Metropolitane* Citie of *Bithinie*, during the raigne of Cōstantinus. Many also haue ben swallowed vp by the earth, and others drowned with waters, as was *Elicea* and *Aura* at the ports of *Corinth*. And for to be short, this earthquake commeth sometimes with such vehemence that beside the inconueniences afore shewed, it maketh Ilandes of mayne land, as it hath done *Sicily*, with certayne places in *Siria* and others, it ioyneth sometymes Ilandes to mayne land, as Plinie saith, to be happened of those of *Doromscia Parua*, in millites. In *Africa* many playnes and valleys are at this day turned to lakes and riuers. Also Seneca sheweth that a flocke aboue fiue hundreth Shepe and other beastes and foules were on a tyme swallowed vp and lost by an earthquake. And for this reason the most parte kepe them by the Riuers sides for to eschewe this earthquake, being taught by experience and not by reason, that marish grounde and wet places, are not so subiect to earthquakes, as the mayne and the hyelande, and therefore this reason is very easy to those that vnderstād the occasion of the earthquakes before alleged. And for this cause the riche and renowmed temple of Diana in Ephesus, the which continued more than two hundreth yeares,

The inconueniences that folowe earthquakes.

Seneca.

yeares, being so strongly edified that it merited to be in the number of one of the spectacles of the world, was set on piles of wode in a marishe place, for bicause that it should not be subiect to Earthquakes, vntill such time as one Heluidius, or as some terme him Eratosthenes, being folishly minded, for bicause that he would be knowne, and that his memorial might be shewed, did set it on fire, and consumed it to ashes. Also for this cause the *Romains* had edified a Temple to Hercules, by the riuer of *Tyber*, and there they did pray and offer sacrifices. Nowe this earthquake is so vehement and contagious in *Canada*, that within .v. or .vi. leagues of their houses within the Countrey, there shall be found more than two thousand trees ouerthrowne to the earth, as well on hils as on valleys, rockes ouerthrowne one vpon an other, the ground to sinke and to be swalowed vp, and all this hapneth not, but of mouing and stirring of the earth. The like may happen to other Countreys that are subiecte to earthquakes. Thus much thought I good to speake of earthquakes, without straying farre from our matter.

Why the Tēple of Diana was edified on a marish ground.

Earthquakes in Canada very violent.

Of the Countrey called New found land. Cap.82.

After that we were departed from the heigth of the gulfe of *Canada*, it behoued vs to passe further, keping our course right North, leauing the lande of *Labrador*, and the Ilands called the Ilands of Deuils, and the *Cape* of *Marco* distant from the line.56. degrees, we coasted on the left hand the Countrey that is named *Newe founde lande*, the which is very colde, and therfore those that did first finde it out, made there no long abiding, nor those neither that goe thither oftentimes for fishe.

The Ilands of Deuils.

Cape de Marco

Newe found lād a very cold countrey.

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fishe. This new found land is a region, that is one of the farthest partes of *Canada*, and in the same land there is found a riuer, the which bicause of his bredth and length seemeth to be almost a Sea, and it is named the riuer of the thrée brethren, being distant from the Ilands of *Esso-res* foure hundreth leagues, and from *Fraunce* nine hundreth: it separateth the Prouince of *Canada* from this New found land. Some iudge it to be a narow Sea, like that of *Magellan*, by the which ye may enter from the West sea, to the South sea. Gemafrigius, although he was expert in Mathematike, hath herein failed & erred, for he maketh vs beleue, that this Riuer of which we speake is a straight, the which is named Septentrionall, and so hath he sette it out in his Mappa Mundi. If that which he hath written be true, in vaine then haue the *Portingals* béne, and *Spanyards* to séeke a new straight distant from this, aboue. 3000. leagues, for to enter into the South sea, to goe to the Ilands of *Moluques*, where as the spices are. This Countrey of New found land is inhabited with barbarous men, being clothed in wilde beastes skinnes, as are those of *Canada*: this people is very frowarde and vntractable, as our men can well testifie that goe thither euery yeare a fishing. They that dwel by the Sea, liue with little kinde of other meate than fishe, which they take in the sea, wherof they take a great multitude, & chiefly sea Wolues, of which they eate the flesh, which is very good. With the fat of this fish, they make a certaine Oyle, that after it is come to his perfection, hath a redde colour, which they drink at their tables as we do wine or béere. Of the skin of this fish which is strōg and thick, as if it were of some wild beasts, they make clokes & garments according to their maner, which is a meruellous thing, that in a element so moist as that is, which is moist of it self, cā be norished a beast or fish, that hath the

Oyle of the fat of fishe.

skin

skin hard and dry, as beasts of the earth haue. Likewise they haue other fishes that haue hard skins, as ẏ Grampas & the Dog fish and others with strong shels, as Torterels, Oysters, Muscles, & suche like. Besides this, they haue great plenty of other good fish bothe smal and great, of which they liue daily. I maruell that the *Iewes*, *Turkes*, *Grekes*, & many other natiōs in the East eat no Dolphins nor of many other kinde of fishes, that are without shell, as wel in the sea as in fresh waters, which maketh me to iudge that these people are more wiser & better aduised to finde the tast in meats more delicate, than wheras are *Turks*, *Arabians*, and other superstitious people. In those parts there is also found Whales, (I meane in ẏ hie sea, for such fish neuer cometh toward the shore) to liue with such little fish. Notwithstanding, the fish that the Whale doth most commonly eate, is no greater than a Carpe, a thing almost vncredible considering hir greatnesse, the reason therof as some say, is for bicause ẏ the whale hath but a litle throte in cōparison of ẏ greatnesse of his body, & therfore he cannot deuour a greater fish. The which is a wonderfull secrete, & vnknowne as well to our elders as to vs, although that they haue treated of fishes, the female hath but one yōg one at a time, which she bringeth forth as a beast of ẏ earth without egge, & that which is more wōderful, she giueth suck to hir yōg one after ẏ she hath brought it forth. And therfore she hath. ij. tethers vnder hir belly vnder ẏ nauel, which no other fish hath, neither in the sea nor in fresh water, but only ẏ sea Wolfe, as witnesseth Plinie. This whale is dangerous to méete on the sea, as the *Bayones* cā wel tel by experiēce, for they vse to take them. To the purpose, ye shall note when that we wer in *America*, some Marchantes ship ẏ passed from one lād to another for marchādise was ouerthrowen, & all ẏ was within hir lost by a whale ẏ touched hir wᵗ hir tail.

The superstition of diuers nations in Leuant.

With what fish the Whale liueth.

Plinie shevveth that a Whale is dangerous on the sea to mete.

In

A fishe that is perpetuall enimie to the Whale.

In the same place wheras the Whale frequenteth, there is found moste commonly a fishe that is his mortall enimie, so that if she méete the Whale, she will pricke the whale vnder the belly, which is the softest and tenderest place, with hir tong that cutteth like a Barbars raser, so that he being thus hurt, cannot saue himself, but that he dieth as the inhabitants of New found land do shew, and the common fisher men. In this Sea of Newe found land, there is a kinde of fishe that the people of the countrey call *Hebec*, hauing a bil like a Popengay, and other fishes with shell. There is found in the same place great store of Dolphins, that shewe themselues many times aboue water, leaping and floting, the which some iudge to be foreshewings of tempests and fowle weather, from the part or coast that they come from, as Plinie sheweth, & Isidorus in his *Etymologies*, which I haue also knowne by experience, the which is more surer than the witnessing either of Plinie or of any other. Some haue written that there is fiue kindes of signes and forshewings of tēpests and stormes on the Sea, as Polybius being with Scipio Aemilian in *Affrica*. Furthermore, there are great plenty of great muscles: and as for beastes of the earth, there are a great number very wilde and daungerous, as great Beares, the which are almost all white, and bisides beastes, there are foules of the aire, of which the fethers are all white, the which I thinke happeneth bicause of the extréeme coldnesse of the Countrey: but these Beares which I spake of, are day and night about the houses of this people, for to deuoure their Oyle and Fishe. As touching these Beares, although that we haue treated thereof at large in our Cosmographie of *Leuant*, yet notwithstanding we will speake somewhat thereof by the way, howe the inhabitants of the Countrey take them,

Hebec a fishe.

Foreshewings of tempests. Isidorus.

Strãūge beasts.

them, being afflicted with ẏ importunitie that they make them. Therfore they make certaine pittes in the ground very déepe, néere to trées and rockes, and then they couer them finely with leaues and braunches, and this they vse where as are hiues or multitude of Hony Bées, which these Beares séeke and follow with all diligence, & thereof they are very desirous, not only so much for to fil them therewith, but for to heale their eyes, the whiche they haue naturally blemished and all their braine: also that being stinged with these Hony Bées, there falleth from them a bloud, specially from the head, wherby their paine is eased, so that they are comforted thereby. There is also séene a kinde of great beastes like to Buffles, hauing hornes very great, their skin is grayishe, of which they make garments, and of many other beasts, whose skins are very riche. This Countrey is full of hils and mountaines, and very barraine, as well for bicause of the vntemperatenesse of the aire, as of the condition of ẏ lande smally inhabited, and ill tilled. As for birds, there are not found suche quantitie as in *America*, or at *Perou*, nor yet so faire. There are two kinde of Egles, of which the one kinde kéepeth the waters, and liueth onely with fishe, chiefly with shell fishe, the which she taketh vp, and flieth into the aire, and so letteth it fall, and breaketh it, for to get the fishe out: this Egle maketh hir nest in great hie trées by the sea side. Also in this Countrey there is many faire riuers, and a multitude of good fishe. This people prepareth for nothing, but that which is néedefull to sustaine nature, so that they are not curious in meates, for they goe not to séeke any thing in farre Countreys, and yet their nourishment is healthsome, and therefore they know not what sicknesse meanes, but they liue in peace and in continuall health, so that they haue no occasion to

Two kindes of Egles.

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to conceiue enuie one against an other, bicause of their goods and patrimonie: for they are in a maner all equall in goodes and riches, being in one mutuall contentation and equalnesse in pouerty. Also they haue no place ordained for to minister iustice, for bicause that among them, they do nothing worthy of reprehension. They haue no lawes no more than the worthy *Americanes* & other people, but only the law of nature. The people that dwell toward the sea as I haue shewed liue with fish, and others that are farre from the sea, are content with fruits of the earth that commeth forth, the most part without labour of mannes hands: and after this sorte liued the people in

In his.xvj.boke of his naturall history.

the first age as Plinie witnesseth: also we see in our dayes how the earth bringeth forth fruit without labor. Virgill shewoth that the Forest *Dodana* began to die bicause of

Virgill Forest of Dodona.

his age, or else for bicause that it could not satisfie the multitude of people that then did multiply, and therefore they began to labor and till the earth, for to receiue the fruits therof for the sustainmēt of their liues, so that they began husbādry. Moreouer these people make not warre

Howe the men of Newe found land do warre.

vnlesse that their enimies come to seeke them, & then they put them al to defence like to the *Canadians*, their instruments that giue men corage to fight, are beastes skinnes spread in maner of a circle, which serueth them in steade of drummes, with fluites of bones of Deere like to the *Canadians*, if that they perceiue their enimies a farre of, they will prepare to fight with their armors and weapōs which are bowes and arrowes. And before ŷ they enter into battell, their principall guide the which they honour as a King, shal goe the first, being armed with faire skins and fethers, sitting on the shoulders of two mighty men, to the ende that euery one should see him, and know him also to be ready to obey him, what so euer he shall commaund.

maund. And when they obtaine victory, he shall lacke no honor, & so they returne ioyfull to their houses with their banners displayed, which are braunches of trees garnished with fethers of swannes wauering in the aire, and bearing the skin of the face of their enimies spred in litle circles in token of victorie.

Strange bāners

Of the Ilands of Essores. Cap.83.

There resteth now nothing of all our voyage, but to speake of certain Ilands that they call *Essores*, which we coasted on the right hand, not without great danger of shipwracke. For.iij.or.iiij.degrees beyond, and on this side there bloweth allwayes a winde so cold & contagious, that for this respect it is feared of the Pilots & Nauigants, as the most dangerous place that is in the voyage, be it to goe either to the *Indies* or to *America*: by this ye may know ŷ the Sea in those parts are neuer calme, but allwayes rough & growne, as we see many times the winde to blow vp the dust into the aire, the which we cal a tempest or fowle weather, which is as well vpon ŷ land as on the sea, for in the one and the other, it riseth like a poynt of fire that raiseth the water of a heigthe when it plaweth or boileth, as I haue many times sene. And ther fore it seemeth that the wind hath a mouing vpward like a whirle wind of which I haue spoken in an other place. For this cause these Ilands wer so named, bicause of the great *Essor* that causeth this winde in the said Ilands, for *Essores* is as much to say, to dry or to wipe cleane. These Ilands are distant from *Fraunce*, about.x.degrees and a halfe, and they are.ix.in nūber, of which the best of them are inhabited with Christians *Portingalles*, whether as they did send many slaues for to laboure the ground, the which by their great paine and diligence they haue made fruitfull

The Ilandes of Essores why it is so named & feared of the Nauigantes.

Essores.

The fruitfulnesse of the Ilāds of Essores.

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fruitfull with all good fruits necessary for mannes suste-
naunce, chiefly with wheat, the which groweth there so plentifully, that therewith all the land of *Portingall* is furnished. The which they transport in their ships, with many good fruits, as well naturally of the Countrey, as other where: but there is one amongst others, named *Hyrcy*, the plant wherof was brought from the *Indies*, for there was none thereof found before, euen as in the *Canaries*. Likewise in our *Europe*, before they began to labor the earth, to plant and to sowe diuers kinds of fruits men were contented onely with that the earth brought forthe of his nature, hauing then to drinke nothing but cleere water, and for their clothing the barks and leaues of trees with certaine skins of beastes, as we haue already shewed. In the which we may cleerely see a wonderful prouidence of our God, the which hath placed in the sea great quantitie of Ilands bothe little and great, which doeth abide and sustaine the brunt of the waues of the sea, that goeth not beyonde their compasse or limits, neither hurteth the inhabitaunts: for the Lord as the Prophet sayth, hath appoynted his limits, the which he doeth not ouerpasse. Of these Ilands, some are inhabited that before were desert, and many are forsaken, that in times past were inhabited and peopled, as we see hath hapned to many Cities and Townes of the Empire of *Greece*, *Trapezande* and *Egipt*, such is the ordinance of God, that things heere in earth shall not be perdurable, but subiect to chaunging. The which being considered of our Cosmographers in our dayes, they haue added to the Tables of Ptolomeus newe matters of our time, for since ŷ time and knowledge that he hath written, there hath happened many newe things. Now these Ilands of *Essores*, were desert, before that the *Portingalls* knew them. Ne-

Hyrcy.

uerthelesse

uerthelesse they were full of woods of all sorts, among the which is founde a kynd of Ceder named in their speach *Orcantine*, with the which they make fyne karued works, as tables, cofers and many vessels for the Sea. This wood hath a very good smel, and wil not rot neither be worme eaten, be it dry or wette as other wood wil. Of the which also *Plinie* speaketh, that in his time was found at *Rome*, in an old Sepulcher certaine bookes of Philosophy betwene two stones within a lyttle chest made of Ceader wood, the which had ben vnder the grounde aboue fyue hundreth yeares. Furthermore, I remember that I haue read in times past, that Alexander the great, passing into the Iland of *Tabroban*, founde a ship of Ceder wood on the borders or coast of the sea, whereas it had remayned aboue two hundreth yeares without rotting. And thereof this prouerbe in Lattin came (*Digna Cedro.*) These Ceders are not so hye neither of such a sauor as those that are in the straight of *Magellan*, although it be of the same highnesse as are these Ilands of *Essores*. Lykewise ther is found many other trees small & great, bearing faire fruite, chiefly in the best & most notable Ilande, the which they haue named the Iland of S. Michael, and it is the best peopled. In this Iland there is a very faire towne lately builded with a castle, where as the ships aswell of *Spayne* as *Portingal*, at their retourne from the *Indies* do harbor, before that they sayle home into their countries. In one of these Ilands there is a hyll or mountaine almost as high as that of *Teneryf*, of which we haue spoken, where as groweth great plenty of *Pastel*, of Suger, and some wyne, there is no rauening beasts to be found, but there is certaine wylde Goats & many foules in the woods. From the heigth of these

Orcantine a kinde of Ceder.

Plynie.

A chest of Ceder.

A ship of Ceder.

A Prouerbe.

The Iland of S. Michel.

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trées it behoued vs to sayle forwarde, vntill we came to the *Caape Finistra*, on the coast of *Spayne*, where as we landed very late for to recouer victuals, whereof we had great néed for to sustaine vs, vntill that we arriued into Britayn, which is a countrey vnder the power and obedience of *Fraunce*.

Cape Fynistra.

The Authors conclusion.

Here haue I louyng readers, shewed the discourse of this my farre and long voyage to the *Ponent*, the which I haue set forth as well as God hath gyuen me grace, for that I woulde not be founde vnprofytable, neither that this my enterprise should be in vayne, peraduenture not so eloquently, as your delicate eares and ripe iudgement doth require. Therefore seing that it hath not bene the pleasure of God, that I should bestow my youth in learning, nor to obtain so much perfection as others, but rather in nauigation, I moste heartily beseche you to excuse me. In the meane tyme if that it please you to take in good part this present worke, the which I haue gathered together being in the tempests and other discommodities of the sea, you shall encourage me, after that I haue rested my selfe, and reconciled my spirites, whiche are as scattered here and there, to set forth more fully and at large the lyeng and distāce of places, the which I haue obserued by eye as well in *Leuant*, as in the *Ponent*, and in the South, the which I hope to shew you by eye, & represent by liuely figures besides the Carde Marins, the which to speake the truthe, without offence or hurt of any man, do erre and fayle in many things, whether it be the faulte of those that pricke them or set them out, I leaue you to iudge. Furthermore, as it is vneasie so is it also vnpossible for any one iustly to represent the most notable places their lyengs, and distances, without hauing séene

The Authors Cardes, contayning the lyeng & distances of places.

séene them, the whiche is the surest knowledge of all, as all men may well iudge and vnderstande.

By this ye may sée how long tyme we haue bene ignorant of many countreys, as well Ilands as maine landes, beleauyng onely that, whiche our Elders hadde set forth, vntyll that since of late yeares men haue ieoparded them selues in the Nauigation: So that nowe all our Hemispherie is discouered and founde inhabited: of the which Ptolomeus, and others knewe not the halfe.

FINIS.

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